

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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Special June Number of THE CHURCH NEWS

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Object

1. To promote Unity of Diocesan Life
 - (a) By disseminating news of the Diocese, its institutions, parishes and missions.
 - (b) By printing letters and pastorals by the Bishops from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
 - (a) By publishing reports and appeals.
 - (b) By recording current news and events.

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Vocation in Vacation

This will be our last number until the autumn. THE CHURCH NEWS will take a vacation, and we hope that every member of the Diocese will, at least to some extent, share in its good fortune. Every worker, for the sake of his work and of his own well-being, needs a vacation. Vacation is a time for making repairs in one's bodily and spiritual machinery. It helps us to get the "plant" ready again and to lay in new stores of life and energy. Much modern work keeps the workers indoors, cramped and confined. It not only brings fatigue to the muscles and faculties which are constantly in use; it is also like a prison which keeps us from exercising the best parts of our nature, and in particular those spiritual gifts which God has given us and by which we come to know and love His works in nature and in human life and history.

The world is really a big place, although each one of us lives in a very small corner of it. Vacation ought to mean getting out into the open and being in touch at least for a space each year with "all out-doors." One great danger is that on vacation we give up not only our work, but also our religion. We are apt to think that religion is a number of tasks or things to be done, like going to Church or teaching a Sunday School Class or attending meetings. It is all in the line of our work and when work is given up religion stops at the same time. Nothing could be more fatal in its consequences than this. It is true that when we are away from our Parish homes the parts we play in our Parish life are given up until we come back to them. The machinery more or less suspends operation. But if

the things which we do during the winter are worth doing at all, we ought to use our vacation for the definite purpose of fitting ourselves to do them better when we come back.

Religion is not a series of tasks or things to be done. Religion is a life. Religion is personal fellowship and friendship with God in Jesus Christ and what we do in God's name is simply the result of our personal devotion to Him and our chosen way of showing our devotion. As a matter of fact the greatest blessing which a vacation can give us is freedom to strengthen our faith and our knowledge of spiritual things. We should take more time for prayer and Bible reading and for real thought upon the meaning of our membership in the family or Church of God. During the winter God is largely crowded out. Vacation gives us a chance to bring Him once more into our homes as a familiar guest.

Never has this been so important as now. We have great tasks ahead. The keynote of the Convention just passed was a brave and determined will to take up these tasks and push them through. It would be fatal if we were to lose this momentum. Rather each one of us must add to it during the summer and come back again with more zeal and a more ready will to serve than we ever have had before. In our vacation we must deepen the sense of our vocation, if we are to get its best blessing and turn it to the best account.

Philip H. Blum

Sermon by the Rt. Rev. Daniel Sylvester Tuttle, D.D., LL.D., Presiding Bishop of the Church

Delivered May 4, 1920, at Old Christ Church, at the Opening Service of the Convention of the Diocese of Pennsylvania, on the Occasion of the Two Hundred and Twenty-fifth Anniversary of the Introduction of the Church Into the Colony of Pennsylvania

Isaiah LI: 1—"Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged."

To think over the past is a wholesome exercise of the powers of thought. For the past largely shapes the present and conditions the future. Evolution is the simple unfolding in the present and for the future of the things fixed by the involution of the past. What has been and what is to be, under God's providence, the what is to be. For wisdom it is as much in order to know the past as it is to know the present or predict the future. The prophets of old gave heed to the facts of the past as well as to the truths of the present and the visions of the future. And if Isaiah dwell long in telling his people of their splendors of greatness and power to come, he will take care also to exhort them to turn to the past and study over the past and learn from the past: "Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged."

Of the past, Christ Church, Philadelphia, counts in 225 years as her own. We are here today gratefully and affectionately to congratulate her upon the remarkable count. She was born in 1695, eighty-one years before the United States as a nation was born. On the British throne were William and Mary, who had been reigning as King and Queen for seven years. Mary was a daughter of James II, late King of England, and William had the royal Stuart blood in his veins, for he was grandson of Charles I.

In 1534 the King, Henry VIII, and the Parliament and the Convocations of Canterbury and York (religious assemblies) had solemnly declared that "the Bishop of Rome has no more rightful authority in the realm of England than any other foreign Bishop." Those heeding the proclamation and repudiating the papal supremacy were styled "the reformed." For thirty-five years the two classes sat and worshipped together in the same parish church, as we Democrats and Republicans sit together and worship in this sacred edifice now; and they continued under the pastorate of the same bishops and priests. Then, in 1569, Pope Pius V issued a bill of excommunication against Queen Elizabeth and pronounced the people absolved from their allegiance to her. Moreover, he bade them to have churches of their own and priests of their own. This they did, and by and by, though somewhat later, bishops of their own were provided. So the Roman Catholics withdrew from the parish churches into edifices of their own; and now for 350 years Roman Catholics in England are schismatics, seceders from the old Catholic Church of England, and members of what scholars term the modern Italian mission in England. Now James II was one of these seceders, a Roman Catholic. This fact, a practical repudiation of his coronation oath to support the national church as by law established, coupled with his despotic wars, evoked such a storm of disaffection among the people that he was obliged to abdicate. He ran away from his throne in 1688, after sitting on it only three years. The Parliament invited in King William and Queen Mary. The almost bloodless Revolution of 1688 wrought much good to England. It put the House of Commons to be, instead of the House of Lords, the prevailing partner in the British Government. And it strengthened wholesomely the admirable principle of freedom of speech, and freedom of the press, and freedom of conscience.

With the landing of Chaplain Robert Hunt and his fellow-colonists at Jamestown, Virginia, in 1607, the Church of England first came to our shores to stay. This was thirteen years

before the Pilgrims landed from the Mayflower on Plymouth Rock. The Church of England remained on our shores until 1783, when, by the victorious close of the War of the Revolution, the Church of England here became practically and automatically the Church in the United States of America. Christ Church, Philadelphia, then has lived 88 years as a parish of the Church of England and 137 years as a parish of the Church of the United States. For four of those years she had no bishop of her own. For her first 88 years the Bishop of London was her bishop. But in 1783 the change of flag cut her off from his care. For four years, from 1783 to 1787, to have called her an Episcopal Church would have been to utter an etymological falsehood.

Then came Bishop White, *clarum et venerabile nomen*, to be her bishop, consecrated in London by the Archbishops of Canterbury and York and the Bishops of Bath and Wells and Peterborough. He was doubly her father in God, for he was her rector as well as her bishop. Three years earlier Bishop Seabury had been made Bishop of Connecticut, consecrated in Scotland in 1784. For 177 years, from the time of Chaplain Robert Hunt at Jamestown in 1607 to the time of Seabury in 1784, this Prayer Book Church of ours lived and moved and had its being in America, but not in normal condition. It had no resident Bishop. The Bishop of London had nominal jurisdiction. But he never came over here. If a young man wished to be a minister he must go by a sailing vessel to London to be ordained. If a man or woman or boy or girl wished to be confirmed, he, too, or she, must go to London. Hundreds—yes, it is safe to say, thousands—of church folk lived and died unconfirmed. Washington, though an earnest prayer book churchman, was never confirmed. There was no bishop to confirm him. Except for the last fifteen years of his busied life, there was no bishop anywhere in our land. A considerable number of clergymen, it is true, came over from England as chaplains or for private and personal reasons. In 1701 the Society for the Propagation of the Gospel in Foreign Parts was founded in London, and it extended nursing care and protection to the good work of furnishing and sending missionaries. In 1775, when the War of the Revolution began, the one State of Virginia had 91 clergymen and 164 churches. But when the war closed in 1783 very many of Virginia's churches were in ruins, and of her 91 clergymen only 28 remained.

Now think of it: how six generations of boys and girls grew to be men and women without confirmation, and how the disintegrating horrors of war ruined the church edifices and banished the pastors and scattered the flocks, and how the sight and use of the Church of England prayer book, with its supplications for King George would arouse and foment dislike in American hearts; and thinking of it all, will not the thought make you wonder that this church of ours survived under the hampering disadvantages, and will we not thank God most heartily for such survival?

This church is in all the states. But it is in a sort of *disjecta membra* fashion. How shall she be unified, to be the United Church in the United States? The one who contributed to bring that blessed thing about, more than any other one man, was Bishop White. With a meekness of spirit wonderfully combined with tenacity of purpose and with inexhaustibleness and patience, he met in conference the dogmatic strength of Seabury and in correspondence the complications of the union of church and state in the mother church of England, and he won in his appeals to the thirteen units to work together, and to legislate together, and to believe

together; and he was blessed of heaven as the chief craftsman in preparing and presenting to the American people the fabric of the American national church. Specifically he was the introducer into that fabric of the wholesome, co-ordinate authority of the laity in matters of legislation and government. This was done in the face of stout opposition from Bishop Seabury. He believed it to be a dangerous innovation and an unaccredited practice to lodge in the laity any part of the rulership of the church. But in Bishop White's very soul the American thought of the sacred sovereignty of the people was swelling to its birth, and he could tolerate no gainsaying of its righteous mandate. He won his way, and that altogether healthy and helpful principle of co-ordinate lay authority in ecclesiastical government became imbedded in the organization and history of the American church.

The annals of Bishop White's episcopal life of 49 years are quite the very history of the formative period of organization of the American church. In great measure Christ Church, Philadelphia, moulded him for his work, even as he, the pastor, moulded her for her work.

O Churchmen of Pennsylvania—aye, Churchmen of all America—"Look unto the rock whence ye were hewn, and to the hole of the pit whence ye were digged," and accord to Christ Church on this memorial day the thanks and praise that are her due for the rock of foundation and the pit of preparation which she furnished near two centuries ago!

Thoughts of Christ Church bring another bishop into view—John Henry Hobart. He was born in Philadelphia in 1775, the very year when at the bridge the embattled farmers of Lexington and Concord stood and "fired the shot heard round the world." He lived in his Philadelphia home till he was 16 years old and then went to Princeton College. In spiritual things and in the plastic years of his boyhood it was Christ Church that reared him and fed him. Dr. White, the rector of Christ Church, was his spiritual pastor and master, and became his bishop when he was 12 years old. He began his ministerial work as a deacon at Oxford and another suburban parish near Philadelphia. He was for a while at New Brunswick, N. J., and at Hempstead, L. I., and then as assistant minister in Trinity, N. Y., but always with the example of Bishop White straight before him and enfolded in the wrappings of his benign influence. He became bishop coadjutor in 1811 and then Bishop of New York in 1816. The nineteen years of his episcopal life were strenuous ones. He had the entire state of New York for his diocese. No other bishop ever lived who was more active and energetic than he.

Under God's providence he came upon the field when greatly needed. True, the country had grown. The thirteen original states were now seventeen by the addition of Vermont, Kentucky, Tennessee and Ohio, and a satisfying stability was developing itself under the working of the wise Constitution of 1789.

But the church in all the seventeen states was timid, wavering, enfeebled. The War of the Revolution had ended twenty-eight years since. But men could not forget it. And they distrusted if they did not hate the Episcopal Church, because it was substantially the Church of England. They suspected that she indulged a hankering after classes and ranks and titles and thrones, all which they had thrown overboard they felt for good. The masses with Puritan blood in them cried out against her for introducing and holding to hierarchies and sacerdotalisms which they detested. The popular feeling was that the shallows of formalism, more than the deeps of regeneration and conversion, were the things she gave welcome to.

Then came Bishop Hobart like an armed knight upon the plain. In good temper and with accurate scholarship and sound logic and cheerful patience and undeviating fairness and unconquerable persistence, by his sermons and addresses

and writings and conversations, he dealt blows that had a wonderful effect in vitalizing and strengthening and edifying and encouraging the church. His slogan was "Evangelistic Truth and Apostolic Order." And he sounded it valiantly over all the hills and plains and valleys of New York State. And it is not too much to say that its outsoundings and reverberations went into all the seventeen states of the precious Union that God's providence has blessed us with. It aroused church folk. It cheered them. It instructed them. It built them up into hopefulness and unity. Indeed, humanely speaking, it renewed and saved the church.

And if Bishop White was the Washington of the American Church, laying its foundations wisely, patiently, far-sightedly, patriotically, so Bishop Hobart was the Lincoln of the American church, tiding it over the breakers, saving it out from engulfment and conserving its precious life for renewed and reconsecrated continuance.

O Christ Church, venerable mother, we give you thanks and praise again, not alone for your rector and bishop who, under God's blessing, was eminently the founder of the American church, but also for the boy to whom you taught the Catechism and whom you baptized and confirmed, and who, in after years, a bishop also, did much to save the American church out of weakness and despair, and to give to her self-respect and self-poise and healthy strength.

I would fain make mention of the name of one more bishop—Jackson Kemper. He was born the same year in which the United States under its new Constitution was born, 1789. It was in Christ Church, Philadelphia, that he was made deacon in 1811 and a priest in 1814, and both by Bishop White. For twenty years he served as assistant minister to Bishop White, who himself was filling the joint rectorship of Christ Church and St. Peter's and St. James'. He was consecrated bishop in 1835 in St. Peter's Church, and was the last bishop consecrated by Bishop White, for the latter died in 1836.

Jackson Kemper was our first missionary bishop. The General Convention of 1835 was held in St. Peter's Church, Philadelphia, and in that convention two most important principles for the conduct of our missionary work were enunciated and enforced. The first was that the church herself is the great missionary society and that every baptized person is a member of such society. The second was that bishops should be, eminently, leaders of missionary work, and therefore that unevangelized legions should have bishops chosen for them and sent out to them. So missionary bishops arose. So 92 missionary bishops have been sent out by this church of ours since 1835. Jackson Kemper was the first of them all. Fit man he was to blaze the way of the new departure. And now, angels hear, I am sure, if we do not, in Missouri and Indiana, in Wisconsin and Minnesota, in all the Northwest—aye, and the Southwest, too—and in the isles of the sea and in foreign lands, the happy rejoicings of multitudes for that missionary bishops have been sent and have come to break the soil and sow the seed and nurse the harvests of church life and growth throughout their borders. And the rejoicings flow forth from what Kemper did and what White did and what Christ Church did in the days of the years gone by. Such was the rock whence they were hewn, and the hole of the pit whence they were digged.

O Christ Church, Philadelphia! Alma, benigna, benedicta et benedicens!

In the two centuries last past thou hast nourished Christian multitudes at thy breast! Three individuals of them we have called up by name. Others manifold might well be called. Our souls go out to thee in gratefulness. Our hearts come back from thee in hopefulness. Once more we bid thee hail, with thanks and praise. Unto God's gracious mercy and protection we commit thee. And we pray God's blessings on thee, now and evermore. Amen.

The Bishop's Address

Brethren of the Clergy and Laity, I herewith submit, together with my Diary, a summary of Statistics and Official Acts for the Convention Year as follows:

Clergy canonically resident in this Diocese:		
Bishops	2	
Priests	297	
Deacons	10	
	—	309
Deacons ordered Priests for this Diocese.....	9	
Candidates made Deacons for this Diocese.....	8	
Candidate made Deacon for another Bishop.....	1	
Candidates for Holy Orders admitted.....	5	
Candidate for Holy Orders removed.....	1	
Postulants for Holy Orders admitted.....	6	
Postulant for Holy Orders restored.....	1	
Clergy received from other Dioceses.....	16	
Clergy transferred to other Dioceses.....	21	
Clergy deposed	1	
Clergy suspended	2	
Clergy licensed to officiate in this Diocese.....	9	
Deaconesses at work in this Diocese.....	14	
Deaconesses set apart	1	
Deaconesses transferred to other Dioceses.....	1	
Institution of Rectors into Parishes.....	5	
Lay Readers licensed.....	191	
Churches consecrated	1	
Chapels dedicated	1	
Other dedications	2	
Corner-stones laid	2	
Confirmations:		
	Confirmed.	Services.
By the Bishop of the Diocese.....	1,574	110
By the Bishop Suffragan of the Diocese...	1,439	117
By the Bishop of New Hampshire.....	8	1
By the Bishop of Vermont.....	8	1
By the Missionary Bishop of New Mexico	235	14
By the Suffragan Bishop of North Carolina	33	1
By the Bishop of Calgary.....	5	1
	3,302	245
Received from the Roman Catholic Church		29

The dominant note in our Parochial life during the last year has been intensity rather than extension.

In the Parishes There has been much spiritual restlessness due, in large part, to the breaking up of perfunctory religious habits and traditions. New and absorbing interests laid hold on many when the war broke on us, and ceased abruptly when the war came to an end. Many were left in this way spiritually unoccupied and unattached and are not yet ready to resume. Religious observance and formal worship have been thus rather at a discount save with the faithful.

On the other hand there has been a marked increase in intensity. There have been some striking instances of this. I think I have never had, within a year, so many talks with young men about the Ministry. Only the other day the names of three promising applicants for Holy Orders were brought to me out of a single parish. More men and women are offering for missionary service, at home and abroad. The Nation-Wide Campaign has roused in many Parishes groups

of men and women, who are ready now for the first time to offer themselves for personal work and service. It should be noted also that several more parishes have freed their pews, including Grace, Mt. Airy, and St. Paul's, Chestnut Hill. There seems a new-born love and zeal among our faithful men and women. Nothing could be more hopeful for the future. Better Christians rather than more Christians: that is the true principle of progress in these searching times.

Several notable memorials have been set up in parish churches commemorative of soldiers and officers who served in the great war and in some cases sacrificed their lives. Among such perhaps the most notable is a new altar at the Church of the Saviour, West Philadelphia, given in memory of Captain Howard C. McCall.

Memorial tablets have also been erected in Calvary Church, Germantown; Church of the Messiah, Gwynedd; Emmanuel Church, Holmesburg, and St. Peter's, Philadelphia.

A handsome altar was set up last year in All Saints' Church, Torresdale, by Mr. and Mrs. George R. Bower as a thank-offering.

A very beautiful gold chalice, set with jewels, and valued at \$5,000, has been given by Mr. Samuel Lewis in memory of his wife, to the Diocesan Church of St. Mary for ultimate use in the Cathedral. In this connection there should also be noted a gift of five handsome silken flags, by the Society of the Colonial Dames of America, to St. Mary's to be placed ultimately in the Cathedral as a memorial of the alliance of the three nations in the late war and as a symbol of their fellowship in the life and worship of a new America.

The work of St. John the Baptist, Germantown, has been revived in a gratifying way under the care of the new rector, Rev. F. M. Wetherill. I mention this especially because St. John Baptist has not only had an honored history in the past, but among our Germantown parishes occupies a strategic position on the edge of a congested district dwelt in chiefly by poorer people who are not easily provided for by the Church. The work is likely to be difficult for some years to come, but its ultimate success seems assured and ought to be a matter of concern and prayer with all those who are desirous that the Church should advance rather than retreat when she finds difficulties in her way.

A special word of recognition is due the Rev. William S. Neill, who for forty-five years served in the Church of the Holy Apostles, first as a layman and then as assistant minister and resigned shortly after the last Convention. The growth of this great Parish found in each stage a devoted friend and helper in Mr. Neill, whose invaluable services were publicly recognized in a farewell reception given to him and Mrs. Neill just before he left.

A new Chapel has been erected at Ithan in St. Martin's Parish, Radnor. The ground and building is entirely the gift of Mr. William P. Chandler, who also

was the architect of the Chapel, which has many unique and beautiful exterior and interior features. It may be some time before the Chapel is used to its capacity, but it is in a growing neighborhood and is certain to attract many by its unusual beauty.

Two cases of mergers between parishes are to be noted, in each case with reasonable justification. It will be remembered that some years ago old Trinity Church, Southwark, sold its property and became identified with a new Mission which at that time was being started under very favorable circumstances at Broad Street and Wyoming Avenue. Last summer Zion Church, at Seventh Street and Columbia Avenue, sold its property and merged with the new Trinity Church at Broad Street and Wyoming Avenue, the organization perpetuating the name of Zion, by which it will be known in the future.

The two churches in Bristol, old St. James the Great and the more recent St. Paul's, have agreed to reunite, and it is hoped that this much-to-be-desired union will be consummated by the action of this present Convention. The name of the mother Parish will be continued, and this reunion ought to be a matter of sincerest congratulations on the part of the whole Diocese.

The year has seen many interesting parochial anniversaries. Holy Innocents, Tacony, and St. Stephen's, Bridesburg, have kept their fiftieth anniversaries. Grace Church, Mt. Airy, and St. Michael's, Germantown, each celebrated its sixtieth anniversary, and St. Jude and the Nativity, also Emmanuel, Holmesburg, each its seventy-fifth. St. Thomas's Church, which deserves the name of the mother Church among all our churches for colored people in this country, has observed its 125th anniversary during the year. And this present Convention has just been celebrating by an act of corporate worship the 225th anniversary of old Christ Church.

At St. Cyril's new Mission for work among colored people in Coatesville, ground has been broken for a Parish Hall and Chapel which will provide much-needed relief from the cramped quarters of the present house. It is hoped to complete the new building by August. All the construction is to be done by the men of the congregation led by the Priest-in-charge, who is himself a carpenter. The students of the Downingtown Industrial School have also offered to help. A generous gift of \$500 from Mr. A. F. Houston and contributions of more than \$100 from the people have made it possible to buy the necessary building material.

The work of St. Barnabas' Mission for colored people in Germantown, is among the most hopeful and prosperous in the whole Diocese. The fifteenth anniversary of its founding was observed November, 1919, at which time the congregation made an offering of \$3,600 as a nucleus of a fund for the much-needed Parish House. The Priest-in-charge says that if such a building can be provided, St. Barnabas' will surely become a self-supporting congregation.

The death of Miss Harriet Blanchard brings to an

end a gracious and generous spirit of helpfulness which has characterized for several generations the life of the family of which she was the last survivor. The Church at large and the Diocese were generously remembered in Miss Blanchard's will. Our missionary work in the Diocese received \$20,000; the City Mission \$25,000; the Episcopal Hospital \$200,000; the Church Home for Children \$20,000; and Holy Trinity Church \$50,000 for its Endowment Fund.

The same note of intensity has marked our Diocesan activities. We have held the ground won. In 1919 we kept up to our established levels of missionary giving. We paid our general apportionment in full, though not without a somewhat strenuous eleventh-hour effort for the last ten thousand dollars.

In the Diocese

We fell behind as usual in meeting our last year's Diocesan missionary budget, though we did better than in the year preceding. The *United Offering* of our women made at the Detroit Convention was \$62,602, eclipsing all previous totals. Last week, in their first offering since the General Convention, these same devoted women again surpassed themselves, giving over \$10,000.00 as the ingatherings of these first six months. Our children of the *Sunday Schools*, when all is counted in, will nearly, if not quite, reach their coveted goal of \$50,000 in their Lenten offering for 1920. At the Service of Presentation, on April 25th, nearly \$39,000 was in the offertory. I am confident, by the way, that a moment's thought will convince you that it is not right to divert any of the children's money from the object for which it is pledged and given. I trust there will not be another instance in this Diocese of such diversion. It is at least discreditable, if not worse. *The Woman's Auxiliary* has never been better or stronger. There will be shortly some changes among the officers: some will retire after long terms of faithful service: but the new leaders may be trusted to follow in the footsteps of the old. This Diocese is very rich in spiritual leaders among its women, thank God for that. *The Missionary Study Classes*, nearly 2,000 strong, have been studying and practicing "Americanization" with astonishing success and zeal.

There has also been some real progress made. St. George's, Richmond, has been finished and dedicated and Parish Buildings have been provided for the missions at Drexel Hill, and at Elmwood for colored people. Also a most excellent work has been done among the Polish people whom we are shepherding. Progress is marked in work among Italians and among colored people in our new mission stations in Coatesville and Bryn Mawr.

Best of all there has been an increase of intensity, as I have said. The most signal instance of it is found in the effective and eager way in which our women have reorganized their work. The Church League for Service, by and through which all lines of women's work are to be co-ordinated, has been put into full

Missionary Work and Workers

operation here, under very able leadership. There is a strong current running and it is steadily gathering force. In many instances women, whose previous connection with the Church was hardly more than nominal, have come in eagerly to do their part. The same thing is true of our men. A new association of Diocesan Lay Readers—who will really be Lay Catechists or Preachers—has been formed, in which I take a very special interest. The Boards of many of our charitable and missionary institutions have been greatly strengthened by the acquisition of new men, some of whom, feeling that they have too long been standing idle in the Church, have come of their own motion to offer themselves for service. The part that we have been permitted to play in helping with the organization and initiation of the new *Seamen's Church Institute* for Philadelphia should also be a source of much gratification to us. It is one more illustration of a new readiness for service.

The Church, like a locomotive engine, has *one* department given over to the production of motive power: and *another* to the application of the motive power when produced. The interesting fact about the present spiritual situation in the Diocese is that the motive power seems at hand: the problem now is to apply it and direct it to the best advantage.

Some important matters in the Diocese demand a much fuller treatment at this time.

As many of you know it has been possible during the winter to give a certain measure of relief to those clergy who, at the date of the last Convention, were receiving the smallest salaries. The last Convention passed a resolution urging this and an energetic committee gathered a fund of over \$11,000, which was distributed in accordance with the spirit of that resolution. That, of course, was well worth doing, but there is much more encouragement in the fact that we are making real progress towards a solution of this question. Your special committees, in these last two years, have worked diligently and intelligently. They have gathered a great deal of material which has put them in close touch with the present situation. They have approached the subject from various points of view, both clerical and lay, seeking to guard every interest, and to keep steadily in view the welfare of the Church. The report to be presented to this Convention is drawn up in a broad, judicious and sympathetic spirit. I do not regard it, nor does the committee, as final or wholly satisfactory. The matter of clerical support involves such intensely personal considerations and touches such intimate and sacred personal relations, that probably no legislation can foresee and make just provision for each case. But I believe the present report gives us the right lead.

Four fundamental facts, I think, should be kept in mind as basis for right judgment.

First, the present minimum salary is certainly too small. The word "minimum" is misleading. "Shall

not receive *less* than" means in effect "does not need *more* than." The *minimum* salary in this way becomes the *standard* salary. It expresses our judgment as to what the clergy should be content with. And it is probably less in these days than any manual laborer is getting. For us to acquiesce in this is a grievous wrong, not only to brave and faithful men who bear privation with fine fortitude and without complaint. It is a grievous wrong to the Church and community. It lowers the standard of the ministry. It implies to many that ministers are lightly to be esteemed and that their function is of small importance. At least, to some extent, it deters young men from serious consideration of Holy Orders. It encourages the notion, by no means uncommon, that the priest is a hired man and that, being such, his hire may be made the subject of a bargain. This state of things should surely be stopped.

Secondly, there is too great inequality in salaries. This is delicate ground. We are safe only if we treat it quite impersonally. The rich are no more precious in God's sight than the poor. Work for those who can pay handsomely has no more dignity or value than work for those who can pay next to nothing. One man counts for one, and no man counts for more than one. That is unequivocally true. And yet it is the rule, almost without exception, that salaries paid to the clergy vary, not simply in view of the varying talents, experience and devotion of the clergy, but in view of the pocketbooks of the parishioners. Someone has urged lately with much force that, in these days especially, the best and ablest clergy ought to be sent, and would be sent if the Church knew its mission, and read the signs of the times rightly, to those strategic places where the fight is hardest, and religion weakest, and money for Church purposes least available. Take such a field as Kensington, for instance. No man living could ask or want a more absorbing or fruitful field of work. And no field is more strategic. We have devoted and able men in Kensington. But they are alone—one in each parish—one to deal with the spiritual needs and claims of thousands—only one because there is not money for more than one—and usually not money enough for more than a minimum salary for him. That will bring home the point of inequality in the right way.

Thirdly, the clergy should be supported, as far as possible, by those to whom they minister. This may seem to contradict what I have just been saying. Inequalities of salary can be reduced only by a certain measure of support coming from outside to make up deficiencies in local treasuries. Now I am urging that local support is the important thing. But the two are not contradictory, although one modifies the other. That is just the point. Both must be worked together. Help given from outside must not depress or stifle the natural duty and privilege of self-support. It is clear that the first charge upon the resources of every congregation is rightly for the ministrations of the Church, which

means provision for the minister. "They who wait at the altar are partakers with the altar." "The Lord hath ordained that they who preach the Gospel should live of the Gospel." These are Apostolic principles. They indicate, and in large measure secure, the right relation of the clergy to their work and people, and of the people to the clergy. Abuses may creep in from one side or the other, but St. Paul here lays down the normal rule. Pressure should be brought to bear upon every congregation, rich and poor alike, to make the people do their full duty in this matter. Even the poorest congregation ought to do more than they are doing, and would do more were they fully conscious not only of the physical necessities of the clergy, but of the dignity and importance of their office as ministers of salvation and stewards of the grace of God. And it has long been my hope that the richer congregations, after full provision for their own clergy is secured, would show their appreciation and thankfulness to God for His ministry of grace, by additional offerings for clerical support, so that their total contribution for this purpose might be commensurate with their actual ability to give. Every member of the Church should be keen, up to the level of his means, to support the Church's ministry. That is what I plead for.

Lastly, fixity of clerical tenure in office might wisely be relaxed, though with great caution. I will say at once that I am including Bishops, whose translation from one Diocese to another might, on occasion and in certain cases, be made with real gain both to the Church and to themselves. Every honest man wants to be judged, however sensitive he may be as to who shall be his judges. And he wants human judgment, or, rather, he seeks to read God's judgment on his life and work in terms of human condemnation or approval. Doubtless the condemnation of certain men would bring only comfort and encouragement, just as the approval of certain others would make one diligently search one's heart and conscience. But, speaking generally, true men want to hear the words "well done" spoken in the right quarters. As I have said, any step in the direction of less fixity in clerical tenure of office should be taken with great caution. Our tradition in this matter has been a source of strength. It has given the clergy the freedom and security which are essential to their work. Yet a good tradition may be pressed too far. It is clear in any case that the Church uses its men with poor economy. We have no system by which men are set at appropriate and congenial tasks and put in places for which they are naturally qualified. "There are diversities of gifts," says the Apostle, "to one, the word of wisdom, to another the word of knowledge, to another faith, to another healing, to another miracles, to another prophecy," and so forth. This is by God's ordering, and it is this which in our system, or lack of system, we have persistently ignored. Trouble comes and weakness develops more often, I believe, from this cause, namely, that many men at work are not suited to their work, than from

any other. Some well-considered, fair and dignified way out of these unfortunate conditions, where they exist, ought to be provided for the good of the Church.

The principles here noted: a larger minimum, less inequality, a maximum of self-support, and a relaxation of our tradition as to fixity of tenure, have, to a large extent, shaped the report of the committee, which I earnestly commend to your attention.

The Executive Council of the Diocese will report to you through its Secretary what it has been able to accomplish in its first year. The essence of its report will be an assurance that you did well in setting up the Council, and will do even better in trusting it with larger responsibilities and fuller powers. You will remember that the Council grew out of a widespread conviction that the Church is weak in executive facility. The Convention is vitally important in rousing the will and registering the mind of the Diocese. But it is ill-adapted for executive action, and is in session only two days out of the year. The Bishops, doubtless have the advantage of being continuously in session (though without much sitting down), but they cannot do much beyond their regular routine.

The various boards, commissions and committees charged with important undertakings, work in isolation, are handicapped in many ways, and can do little more than make reports and ask to be continued from year to year. Meanwhile there are many urgent needs and opportunities pressing upon us, and many definite objectives on which our minds and wills are set, and which could certainly be reached if only we had the proper machinery for reaching them. So the Executive Council was set up. It is worth noting that we were the first Diocese to take this step.

The General Convention, as you know, last October provided by canon for a similar Executive Council for the whole Church. Since then many other Dioceses have fallen into line. The movement is likely to spread until it becomes a regular and central feature of Diocesan organization. It is so obviously right and wise that the only pertinent query in regard to it is "Why did we not have it long ago?" But there is real need of pushing ahead along this line of executive efficiency, and of giving the Council a freer field in which to operate. The new Canon on the Council to be presented to you provides for this. It follows very closely the lines, and in many places the language, of the Canon of the General Convention. Under that Canon, as doubtless many of you know, the missionary, educational and social service work of the Church is given over to the Council. The separate boards have disappeared. Their places have been taken by "departments" of the Council. Each department is headed by a small group of members of the Council, whose duty it is to organize and administer the work of each department, associating with themselves such other men and women as are necessary and are specially fitted to give effective service. To the three Departments of Missions and Church

The Executive Council

Extension, Christian Education and Christian Social Service have been added a Department of Publicity, and a Department of Finance.

That, briefly, is the present plan on which the Church as a whole is organized. It is working well. General opinion is wholly in its favor. The Canon providing for it has been frequently called the best piece of legislation enacted by the General Convention for many years. Our Council is now recommending that the same legislation be enacted for this Diocese. The Canon we passed last year was largely tentative. It defined the duties of our Council as hardly more than advisory and consultative. It left in being all the existing boards. It laid almost no emphasis on execution. The Canon now proposed will give our Council precisely the same duties and responsibilities in the work of the Diocese as the General Council has been given in the work of the General Church. Our Boards and Commissions on Social Service, Education, Missions and Church Extension, work among Italians, Jews, Immigrants, Colored People and others will disappear. Each of these undertakings and activities will now come under the appropriate Department of the Council, and in each department those men and women, whose zeal and ability along special lines have been well proved, will find a new and hopeful opportunity of service. I have not gone into the details of the new Canon. These will be explained to you. My purpose has been simply to set before you the great thing aimed at that your sympathy may be enlisted and your support secured.

You will also be asked to approve the setting up of an Executive Office for the better handling of our business affairs. I call them "business affairs," and so they are. But the Church is in every part and act a spiritual corporation. So all its business is spiritual. For that very reason it ought to have more, and not less, business skill and efficiency at its command than any purely commercial or financial company. Nothing is more false or unworthy than the notion that since the Church exists for purely religious purposes, therefore it does not particularly matter how its business affairs are run. Bishop Lawrence gives it as his deliberate judgment that one chief reason why, in these days of munificent gifts and endowments, the Church and its institutions are so commonly ignored is because the idea has gone abroad that the Church's business methods are not to be relied on. Undoubtedly there has been some ground for such distrust. We ought certainly to do away with this reproach. One purpose, then, of the Executive Office is to ensure better business administration. But there is more than this in view. The Nation-Wide Campaign, of which I shall speak later, has made necessary in every Diocese some sort of central business office, through which the affairs, and especially the finances, of the campaign shall be administered. Heretofore offerings taken by our congregations for objects outside the parish were

each separately sent to a different treasurer or treasury. Each contribution was an item on a separate account. On the other hand, each institution, fund or organization carried the burden of its own appeals, reminders and entreaties. It stood alone, without knowledge of, or relation to, any needs or obligations other than its own. A moment's thought will show you how complicated, cumbersome and wasteful this method was. Under the new system all extra-parochial offerings go to one central treasury, and are disbursed according to instructions to their proper objects. Careful records are kept, all together in one place, which show how far we are meeting our obligations to all our missionary and charitable work, and which make it possible at any time to judge the needs of any particular institution or organization which is asking for support. In this great Diocese this new system entails an immense amount of labor. Indeed, the need of an Executive Office became so pressing as the Nation-Wide Campaign developed, that the Executive Council decided last December to set it up at once. It has been in active operation since January 1st. The staff has been selected by Mr. R. D. Brown, who has been serving as Executive Secretary, and Mr. Arthur Newbold, the Treasurer of the Diocese.

There remains a most important question which will probably decide your votes on the whole proposal. The Executive Office will cost money, not much less than \$20,000 annually. So far it has cost nothing, for all its expenses up to the meeting of the Convention have been provided, and from the same source comes a pledge of five thousand annually for two years, if the Convention votes to authorize and perpetuate the office.

Our votes on this question will depend on our view of the real purpose and mission of the Church. If the Church exists for our privilege and profit: to give us helpful thoughts and pleasant feelings: to afford us easy opportunities of standing well in the community and of bearing honorable office in a highly respectable society: and all this at a minimum of cost and effort, then to spend \$20,000 annually for the upkeep of a central office would be sheer waste. That, I think, should be quite clear.

But if the Church, in our view, is at the very least a business concern: with goods to put upon the market, goods which, we believe, are the prime necessities of life: if we are quite sure of the joy and blessing which these goods will bring to all who have them, then we shall be keen to swell the volume of the business, and we shall realize that advertising and publicity, backed by skilful and effective management, is the only way to do it. With this in mind, the spending of \$20,000 annually will seem a perfectly obvious and reasonable proposition.

Raise the matter to its true level. Put it in a true context. Here is a challenge given to us at this time of opportunity by our Lord Himself. It is His business, and not our own, which we have in hand. His Church is not a place for our privilege and pleas-

**The
Executive
Office**

ure. It is not a stage for us to walk about on, nor a chance given us for the easy acquisition of small virtues and dull respectability. It is a Body for His own indwelling, an instrument which belongs entirely to Him and is to be placed wholly in His hands.

There is no question that the new office will tenfold increase the power and scope of our service, and therefore of His ability to use us for His ends. If we believe this, and desire it, we shall so vote. If not, we shall refuse. That is the issue. I recognize that the step is radical and demands much faith. What I am really anxious for is to secure your approach to it, and your consideration of it, with a clear sense of your personal responsibility for the coming of God's Kingdom.

There are clear signs that the ideal of a Cathedral institution or foundation is laying hold of the imagination and devotion of an increasing number. The appeal of it is felt not so much on its artistic or monumental side (though that is recognized) as on its missionary side. The masses of the unchurched and unbelieving in the community are more in the foreground of our thought than used to be the case. The critical need of spiritual reinforcement in public, private and social life is more keenly felt. Over against this our present lack of any adequate instrument or means by which to meet the situation with our full united strength is more evidently seen. These precisely are the justifying reasons for a Cathedral undertaking in modern times and in a modern city. A little book recently published by Bishop Lawrence of Massachusetts called "The American Cathedral," sums up the argument in an admirable and convincing way. It is based not on theory but upon actual experience of what has happened and is happening in Boston. I would ask you to read it and think it over. It lays down wise principles and gives us a clear lead. I am still, however, strongly of the opinion that in this community and at this time we should go slowly in this matter. Though there has been a very real and gratifying growth, we have by no means as yet secured sufficient interest and support to make the actual launching of the project a reasonable undertaking. We must go slowly in order to go surely. I am glad to say that this has been from the first the settled policy of all who have had the matter most at heart. They have steadily and quietly been making friends for the Cathedral, securing help for it, and taking advantage of every real opportunity for its advancement.

The present application of a charter, of the simplest possible kind, and in the briefest form allowed by the State law, is entirely in line with this policy of gradual and quiet growth. The granting of the charter will simplify our legal position. It will enable us to receive gifts and legacies and to hold property. But it will close no question of management or organization. It will commit no one. It will make no real change in the present situation. While, on the other hand, to go on

without it might easily mean the loss of fruitful opportunity and generous offers of support.

I have reported to the Convention in my annual addresses the progress of the Cathedral in its preliminary stages in order that it may know what is going on. I have not, however, asked for any action to be taken, nor do I ask for action now. I recognize, of course, that the effectiveness and usefulness of the Cathedral will depend upon the right and wise relations established between it and the Convention, and other institutions of the Diocese. It is of the first importance that the Cathedral shall not be an exotic growth but a characteristic feature of our common life. But until the sure and guaranteed support for such an undertaking reaches a sufficient total to make the project a practical possibility, to be considered and dealt with as such, it would seem quite premature and an unnecessary waste of time for me as Bishop of the Diocese to bring it formally before the Convention, or any other official body of this Diocese with a view to action in the premises. The time may come for this in the course of a few years. But, in my judgment, it has not come yet.

The work at the Diocesan Church has been highly satisfactory during its first year of trial. Quiet days, conferences, ordinations, commencements, devotional meetings of Diocesan groups and organizations, special missionary services arranged for different races and classes in the community, out-door preaching, various occasions of patriotic, social service and religious interest have marked a fruitful year. And the neighborhood work is proving an even more worth while, though no less difficult, than was anticipated. Vacation Bible Schools in summertime and week-day religious instruction in the winter have been particularly interesting and fruitful features. There seems a very real opportunity for developing an important social service work in connection with St. Mary's which may become worthy of the Diocese and be useful in training workers. The Cathedral League has made good headway under very able leadership. It has now some fourteen hundred members representing sixty-five of our congregations. The chief purpose of the League is devotional and educational. The first annual meeting of the League, held at St. Mary's on the Festival of the Annunciation, evinced much real enthusiasm, which is sure to bear rich fruit in time.

I am clearly convinced, in spite of debates on this subject which in the past have led to nothing, that our present system of representation in this Convention cannot be defended. Any proposed change may be beset with difficulties and I am far from desiring to waste your time. And yet, with great tasks ahead of us, it is surely wise to try to get our machinery in running order. The Convention has a great part to play. It could play it more effectively I think if it were, at least in part, reorganized. Therefore I ask your serious attention to this question once again. No debate of it this year would seem advisable or possible. I want

**A
Representative
Convention**

to set before you as clearly as I can what, in my judgment, are the chief defects in our present system so that, after careful thought and free discussion, we may find, perhaps at our next meeting, the best way to rectify them. Our present system of lay representation has three chief faults: it is unreal; it is unequal, and it is partial.

The unreality of it is seen in the fact that those who sit in the Convention for the parishes have no real constituents behind them. It is not meant to be so, but so it is in fact. If the voters in the parishes would exercise their rights it would be different. We should have real representatives. But the people stay at home, uninterested and unmoved, and their delegates are given seats and votes by what sometimes comes very near to self-appointment. Doubtless the voters are to blame, and not the delegates, who, often at considerable pains and sacrifice, discharge their duties. But it is evident that the lack of anything like popular election takes the very heart out of the representative ideal. Although the delegates are not primarily to blame, still it largely rests with them and with the vestries to improve the situation. Effective means can undoubtedly be found for interesting the rank and file in Church affairs and for rousing the voters to a true sense of their responsibility. This would be the first step in reform.

Secondly, our present system is unequal. This raises the familiar issue of proportional representation. I cannot believe that the arguments against it are really sound. The communicants of the Diocese, as a whole, make up the real body which has the right to representation. Their accidental division into groups or congregations ought not to affect this principle. Each parish claims to be represented in the Council of the Church, not because it is a legally incorporated body, but because it has, as members, a certain number of communicants. As this number is small or large, so ought its voice and influence to be given a smaller or a larger place in a really representative assembly. I do not ignore what is said upon the other side. My sympathies and interests are in many things strongly and constantly enlisted on the side of the smaller and weaker groups of our people, but not in this. Any genuine system of popular representation ought to be proportional. I can see no escape from that conclusion.

Thirdly, our present system is partial. It does not include all who should be included. First and foremost, there are the missions of the Diocese. Can there be any possible defense for penalizing nearly five thousand of our communicants attached to some forty-five so-called "missions" simply because they have not yet been given charters by the State? The following figures will prove interesting: There are sixteen of our missions which have *more* than one hundred communicants apiece (of these sixteen, eight have upwards of two hundred each, five upwards of three hundred each, and one more than four hundred). These sixteen congregations have no lay representation whatever in the

Convention. On the other hand, there are fifteen parishes with *less* than one hundred communicants apiece. These have full representation in Convention. Is not this, on the face of it, quite indefensible? Men from other Dioceses, where a fairer rule prevails, have pointed out to me this serious defect in our system, and I have not found a word to say for it. I think it should be changed. Again, there are our institutions: the City Mission, the hospitals and homes, the schools and settlements. They are an enormously important part of our Diocese. In many ways they serve as the chief link between the Church and the community. We should be immeasurably poorer and smaller without these outlets and instruments of our love and zeal. And yet the body which claims to represent, and sits as representing, the whole Church in the Diocese of Pennsylvania, has no place for them. When the original articles of association were adopted the Church in Pennsylvania consisted of only a few congregations. There was nothing else. Their association was therefore literally the assembly of the Church. Now the situation has radically changed. Surely we should make our system square with present facts.

These are the chief defects, as I would catalogue them. Our representative system is unreal, unequal and partial. I urge that steps be taken, at your discretion, to have these defects rectified.

The new plans for the Divinity School in Philadelphia are making encouraging progress. They are far-reaching, but not more ambitious than the exigencies of the times and the needs of the Church demand. The architects' designs for the new buildings to be built upon the splendid site acquired for the school at Forty-second and Spruce streets, are a real triumph. A plaster model of the buildings has been made and is now on exhibition. When completed there will be no finer set of academic buildings in this country. It is not extravagance: it is, rather, sound practical reason and good psychology as well as loyal faith, which seeks to surround the daily life of students for the holy priesthood with the uplifting influence of art and beauty. The dignity of the work for which they are preparing is brought before them and permanently written in their hearts. The true ideals of ministry, upon which everything depends both for them and for the Church through them, will be unconsciously absorbed and will become instinctive.

It is not intended that the whole group of buildings shall be put up at once. But the first unit of construction, including the academic building, a refectory and service building, is imperatively needed. The school is grievously hampered in its temporary quarters. The amount required to provide these immediate facilities is estimated at \$500,000.00. This should be in hand not later than this autumn, else we may lose the advantage of a vigorous beginning without undue delay.

The genius of the new plans, however, is set on more than material equipment. It has in view the whole

The Philadelphia Divinity School

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question of providing and preparing students for the ministry throughout the Church. Dean Bartlett is in close conference with the deans of other Eastern seminaries. The different schools are making common cause. It is not too much to say that the era of partisan antagonism and competition has gone by. The development of the school here has no more sympathetic friends than the Deans of Berkeley, Cambridge, Virginia, and New York.

This is a most hopeful sign. Our leaders in this matter realize that our familiar methods are not sufficient: that the Church is suffering today from our failure to draw the best men into the ministry and to give them the best training: that there is need of radical change and much more adequate equipment. Fundamentally it is the laymen's problem; for laymen furnish not only the machinery with which the work is done, but also the raw material which is to be turned into the finished product. In any case the ministry of the Church is for their sake, and in this, as in all else, they will reap as they have sown. Dean Bartlett has clearly seen and emphasized this fact. His Campaign Committee for the new school is not primarily concerned with getting money. He has gathered about him a large group of loyal men who are busied in considering the real meaning of the Church's ministry in relation to the Church's life and to men's needs. They are facing and discussing such questions as the following: What are the essentials of a proper training for the priesthood? How can these best be met? How can the best type of men be secured as candidates for Holy Orders? You will agree with me that when the minds of the laity are definitely occupied with questions such as these, a new day of hope and strength is dawning for the Church. It will begin to come into its heritage.

The Nation-Wide Campaign has not, so far, achieved either success or failure. In other words, it is still on.

The Nation-Wide Campaign "Campaign" is a military term. Take it as such. A campaign fails only if and when it stop, with defeat acknowledged and purposes abandoned. It succeeds only if, and when, the ground fought for has been won and permanently occupied. Press the analogy a little further. While the struggle lasts, and especially as the strain of it increases, the final issues, as indeed the intermediate and lesser aims of strategy and tactics, depend on that subtle yet decisive thing we call "morale." Clemenceau spoke a great word for France in a dark hour: "In all wars he is a conqueror who can believe a quarter of an hour longer than his adversary that he is not beaten. We shall continue the war to the last quarter of an hour, for the last quarter of an hour will be ours." This is "morale" in its finest and most decisive form. "Morale" springs, not so much from careful calculation, as from conviction and devotion. It is a spiritual quality, not to be reckoned by quantitative measures. David, you remember, was brought to book for leaving his few sheep and following the camp.

He flung back his question: "Is there not a cause?" There *was* a cause. And it was the cause, more even than the sling and stone, that slew the giant.

The Nation-Wide Campaign is built upon a "cause." If the cause be not real, the whole Campaign is vain. Failure, just and inevitable, is awaiting it. If there be a cause, and if the Church have grace to see it, then failure is the one thing that cannot happen.

But is there a cause? Surely I need not argue it. Here is a quotation of recent date, taken almost at random, from the local press. It is not wholly Christian in its implications. But this does not make its point less sharp as Christians read it. "We (as a nation) have turned from the religion of the Carpenter's Son and His retinue of fishermen, to precisely those religions of luxury, not always without lewdness, which the Carpenter's Son came to destroy." "The religion of the Carpenter's Son" is a wholly inadequate account of Christianity. But the statement bears witness to an indisputable fact. We as a nation have turned away from Christ.

I would not consciously nor willingly exaggerate. Hysteria is a miserable ally in a great cause. But is there exaggeration here? If we look for guages or tests of civilization, we are on the right track in taking as decisive signs *education*, in its ideals and results, *literature*, as popularly current, and the favorite *amusements* of the people. Apply these tests to our world, that is to the world as we know it, and see how in each case there is evident a definitely anti-Christian drift, which seems to be increasing in force and rapidity of movement.

A current book by a brilliant and discerning essayist, speaks of "a collective and hereditary *phobia* against all belief" which characterizes "not merely individuals but the universal modern mind." No one, I think, familiar with the general trend and outcome of school and college education, or with the spirit of contemporary culture, would question the accuracy of this judgment. There is a "phobia" of unbelief. So much for *education*.

The highest place in our current literature is, for the first time in history, freely given to the novelists. Writers of fiction are hailed as prophets of the truth and the best guides of conscience. In the pages of these "best sellers," and high priests of public morals, you will find the most sacred Christian institutions treated with scorn and ridicule. And in particular the ideals of purity and continence and holy marriage are frankly thrown in the dust heap. So much for *literature*.

As for *amusements*, immodesty in dress, looseness in sexual relations, bestiality and crime as chief attractions in theatrical shows and photo-plays, unbridled license and extravagance in all things, are so much the established order of the day that the most respectable among us have ceased even to shrug our shoulders.

What makes the situation so infinitely tragic is the fact that the worst of it has happened since the war.

Fighting stopped, and reconstruction is supposed to have begun, eighteen months ago. We won the war, but seemingly we lost all that we were fighting for. Since the armistice it is universally agreed that there has been a loosening of moral fiber, a determined, almost defiant, turning away from work and discipline and sacrifice: a draining off of our scanty spiritual supplies till there is little left save animal selfishness and crude materialism. "Bolshevism," reduced to simplest terms, means reversion to type. It is an outlandish and newfangled name for the most ancient and most dreadfully familiar fact in human history. When men revert to type, when they turn Bolshevik, the ape and the tiger in them comes to the surface and assumes control. That is what is happening in these days of peace. Dr. Sturgis, from the Department of Missions in New York, at a memorable meeting here in Philadelphia the other night, prophesied that as the result of a careful and impartial survey, a book would be written shortly entitled "Pagan America." The phrase sticks in my mind. I commend it to you because it puts the whole matter in two words. *Pagan America*: that is the cause of the Nation-Wide Campaign.

Does the Church see it? See it, not as a passing spectacle, but as a vision of truth which lays hold of and possesses those who see? Is the Church prepared to become a genuinely missionary body, an army on campaign, driven by the single impulse to make Christ known and loved throughout the length and breadth of our land, to bring America into God's Kingdom?

Speaking humanly (and I want to speak humanly, at least at first), nothing seems more improbable. The facts, past and present, of our history do not warrant the belief that we are ready for a spiritual revolution. For it would mean just that. Call it "revival" if you will. "Revolution" seems to me a better because a more dynamic word. It suggests more sharply that an inward change is impotent and futile without corresponding outward action. It reminds us that the verbal acknowledgments of Jesus Christ as Lord and King is sheer hypocrisy unless He really has the government of us and our goods. And in addition, "revolution" is a timely word. It is in the air. It is the threat which those we call our enemies are holding over us. It is always good strategy to outguess and anticipate the enemy. A spiritual revolution in the Church might be the sure and certain way to remove all danger of a political revolution by the Soviets.

The Nation-Wide Campaign would mean, first, a revolution in our expenditure. The "expenses of the Kingdom" would come at the head of our personal budgets, not at the tail. The list of items would not run as now: rent, food, fuel, wages, clothes, and recreation, with a certain part of the remainder, if there be any, given to God. It would run: *first*, the Kingdom, its maintenance and increase, reserving what is necessary, not for luxurious comfort or indulgence, but for the greatest bodily and spiritual efficiency and happi-

ness of me and mine. That would be indeed a turning upside down of settled habit. Is there the least chance of it?

But there is more, much more. There would be involved definite and sustained personal service of the Lord on the part of every one. The schedule of each business, professional and working man and woman would reserve certain hours in each day for the work of the campaign. Each would serve according to his gift: by teaching, visiting, protecting, feeding, healing, watching, helping, saving: personally going about, in the footsteps of the Master, doing good where good is waiting to be done. This again would be a revolution. For at present there is only a handful out of the whole who, if you leave out Church-going and check-drawing, do anything at all in the name of the Lord Jesus. Is it possible or thinkable, that the whole body of us should be willing to sign on for service?

But even that would not be all. The most essential, and the most difficult, thing remains. There is prayer: prayer not for ourselves, not even for our own salvation: but for the Kingdom and its coming: prayer that shall be believing prayer, conscious and confident of the power it is wielding: prayer that shall be intelligent, knowing what the needs are and how to meet them: prayer that shall be so definite an obligation that we keep to it as we keep our promises to our friends. To get us *all* at prayer who pray so seldom and so feebly now: that were a miracle indeed. Some rather timid friends of the Campaign fear lest the financial demands which it is making will be its ruin and will steel men's hearts against it. They would keep money-raising in the background, and press for the easier and simpler things. But to my thinking the money-raising, however difficult, is much the easiest part. To get \$1,300,000 out of our people annually (which is what the Nation-Wide Campaign is asking of us) would be child's play compared to the extraordinary difficulty of getting all our people on their knees each day for fifteen minutes.

That really is the heart of the whole matter. Prayer will secure the complete success of the Nation-Wide Campaign. Prayer will convert America. Nothing else will. But how to win us all to prayer is a problem which staggers the imagination and may well make the Campaign seem quite impossible.

So far speaking humanly. Now to speak of God. We cannot do it ourselves. Can we do it with his help? Can He do it through us? Recent events, at first sight quite remote from our problem, and yet inwardly closely connected with it, can help us. Mr. Hickson in his healing mission stakes everything on two great truths in combination: the living power of Christ in His Church, and the efficacy of penitence to provide a sure entrance for that power into human life. He insists that all the healing done is spiritual healing, the direct immediate action of the Holy Spirit of God on us as spiritual beings. The curing of physical disorders and diseases is secondary, not primary; incidental, not the chief end: a sign infinitely and eloquently express-

ive, as in our Lord's days on earth, of the spiritual recreation and renewal which has taken place. To take up one's bed and walk, in these days as in those, is proof that one's sins have been forgiven.

And Mr. Hickson tells us that those who come to Christ for healing always realize this. Sick people go to doctors and are cured. They are very grateful, but they are not penitent. Why should they be? But when the sick come into Christ's Presence asking to be healed, they not only show their wounds and tell their symptoms; they confess their sins. And they find the surest and deepest reality of cure, not in the relief of bodily infirmity and pain, but in the knowledge of forgiveness.

This servant of God, by his visit here among us, has brought to many a new sense of our Lord's real and living Presence in His Church. He has brought us back to the very heart of our religion, and shown us the secret of the power which makes possible what were else utterly impossible.

The Nation-Wide Campaign is not a paper plan of

over-enthusiastic and visionary men. It is Christ's work, part of His purpose of redemption. It was He who just now was speaking to us through the lips of His apostolic servant, our loved Presiding Bishop. It was He who ministered to us His Body and Blood which He Himself had consecrated and offered. And it is He who now is really in the midst of us, clothed with all power over our sins and weaknesses, our selfishness and unbelief, waiting only for us to tell Him our need of Him and our willingness to serve and love Him, in order that He may accomplish His blessed will for us and in us. The blessedness of giving, the joy of service, the conquering energy of prayer: He waits to show and prove them all to us. And the greatest grace of all, the grace of perseverance, of sticking to it till the thing is done: that subtle and decisive thing we call "morale": what is it but His most sure gift of the abiding and upholding power of His Holy Spirit?

May He take us on from strength to strength, from grace to grace, His faithful soldiers and servants unto our life's end.

CONFIRMATIONS IN JUNE

- 3, Thursday, P. M., Midnight Mission, Germantown, the Bishop.
- 4, Friday evening, Philadelphia, St. Thomas' Church, the Bishop.
- 4, Friday evening, Oaks, St. Paul, Bishop Suffragan.
- June 6, first Sunday after Trinity, the Bishop.
- A. M., Cynwyd, St. John, the Bishop.
- evening, Philadelphia, St. Paul, Chestnut Hill, the Bishop.
- A. M., Chester, St. Luke, Bishop Suffragan.
- P. M., Chester, St. Mary Mission, Bishop Suffragan
- evening, Marcus Hook, St. Martin, Bishop Suffragan.
- June 8, Tuesday evening, Philadelphia, St. Michael and All Angels' Chapel, Bishop Suffragan.
- 11, Friday evening, Morrisville, Incarnation, the Bishop.
- 13, second Sunday after Trinity.
- A. M., Media, Christ, the Bishop.
- P. M., Darlington, the Bishop.
- A. M., Falsington, All Saints, Bishop Suffragan.

LAMBETH CONFERENCE

Bishop Rhinelander will Preach in St. Paul's Cathedral, London, on July 4th.

Bishop Rhinelander and Bishop Garland Will Sail for England on June 19.

Bishop Rhinelander and Bishop Garland will sail from New York on June 19 to attend the Lambeth Conference in London. Bishop Rhinelander will preach in St. Paul's Cathedral, London,

on July 4. They will return immediately after the conference, about the middle of August.

The Church Times, of London, says of the conference:

"The arrangements for the Lambeth Conference of Bishops in July are now approaching completion. The bishops attending the Conference will meet at Fulham Palace on Friday, July 2, for the devotional day. The formal reception of the bishops at Canterbury Cathedral by the Archbishop of Canterbury will take place on Saturday, July 3. There will be a great service in Westminster Abbey on Sunday, July 4, when the Dean of Westminster will preach, and the Conference will open on Monday, July 5, and will sit in full session, or in committees, until Saturday, August 7. (For the information of some of our readers, it should be understood that the sessions of the Conference are held in private.) On Sunday, August 8, there will be a concluding service in St. Paul's Cathedral, the preacher being Bishop Gailor, of Tennessee.

"The Archbishop of Canterbury desires to suggest that congregations now be asked to offer prayer on behalf of the coming Lambeth Conference."

COLLECT TO BE USED FOR THE LAMBETH CONFERENCE

Almighty and everlasting God, Who hast promised, through Thy Son Jesus Christ, to be with Thy Church to the end of the World; We beseech Thee to be with the bishops in the Lambeth Conference soon to assemble in Thy Name and Presence. Strengthen them, O Lord, with the Holy Ghost, the Comforter;

give them the Spirit of wisdom and understanding, the Spirit of counsel and ghostly strength; save them from error, ignorance, pride and prejudice, and guide them to perceive and know what things they ought to do, and give them grace and power faithfully to fulfil the same; through Jesus Christ our Lord. *Amen.*

GLORIA DEI (OLD SWEDES') CHURCH SUNDAY SCHOOL OFFERING

The 198 scholars and teachers of the Sunday School of Gloria Dei Church (Old Swedes'), Philadelphia, presented \$1,300.86 as their Easter offering at the joint service of the Pennsylvania Sunday Schools, in Holy Trinity Church, on April 25th. This represents a per capita offering of \$6.57, and entitled the school to fifth place. For the three years previous it had topped the list, winning the diocesan banner. This year, however, its gifts have been diverted to other objects spread out over the year, including about \$700 on account of its hundredth anniversary fund, which is to take the form of an endowed bed in the Episcopal Hospital, and \$350 contributed to the Block House Fund of the parish, which is the centre of its social work, besides something over \$200 contributed, as has been its annual custom, at Christmas time to diocesan and city charities. In addition to the above, according to the bequest of the late Mrs. Simes, \$600 goes to the Board of Missions in New York in the name of Gloria Dei Sunday School. So that the total gifts of this school, which will celebrate its centenary in 1924, since Easter, 1919, amount to over \$3,100.

The Bishop Suffragan's Address

During the past convention year I have performed all the duties assigned to me by the Bishop of the Diocese, and a record of my official acts is appended to this address to be printed in the *Journal*. I will omit my annual résumé of work in the Convocations under my charge with the list of prospective needs, as the constructive work of the present Convention year will depend on the final results of the Nation-Wide Campaign.

THE CHURCH EXTENSION FUND

During the year 1919 we issued two calls for rectories and one for a parish building. When we issued our first call in 1920, we learned that a few of our subscribers had included this fund in their pledge to the Nation-Wide Campaign; we trust many others may be willing to take their places and to pledge a definite contribution to be paid on call not exceeding three times in a calendar year. None of this money is used for appropriations made by the Convention. It is devoted to paying for lots or for the erection of or purchase of buildings.

CHURCH WORK AMONG THE DEAF

For full information about this work, I refer you to the report of the Commission on Church Work Among the Deaf, which will be published in the *Journal*. I could repeat all said on former occasions about the importance of this work for our "silent brethren" and its far-reaching effects, but at this time I will only mention two matters of special importance. We have many times appealed for funds for a rectory, and I am happy to say that since the last meeting of the Convention a generous layman informed me that he would give \$4,000 towards the purchase of the house adjoining the church, provided the Diocese would raise a similar amount to cover the purchase price and some necessary repairs. We immediately agreed to do so, and issued a church extension call for this purpose, the proceeds of which amounted to \$2,150. In addition to this the Women's Aid of the Convocation of North Philadelphia have promised \$500, the Advancement Society made a grant of \$500, and from individuals in the Diocese I have collected the balance.

At the last Convention I also made an appeal for a fund to pay for the education of a deaf-mute candidate for the Holy Ministry. In answer to that appeal I received over \$250, of which \$150 was from a layman and about \$100 from the vestry of Washington Memorial Chapel, Valley Forge, and during the past year we have partially supported a student in the Philadelphia Divinity School. The balance of the fund for this purpose came from the Divinity School, and from a grant made by our deaf communicants in the Province of Washington. I would be glad to have a renewal of pledges for this year to the amount of \$300.

THE CHURCH FARM SCHOOL

The high cost of everything needed on the farm during the past few years, including wages and salaries, naturally resulted in a large deficit in our running expenses. Friends of the school are endeavoring to raise this amount, and already half of it has been secured. Despite this financial drawback, the school made much progress in the past year. The third dormitory called St. Martin's College Cottage has been erected and a third class admitted. There are now forty-five boys in the school. The boys in the first class are well on their way to be farmers and mechanics. Those in the second class are just starting their trades, and the third class are entered as probationers for the present year. Through the gift of a generous contributor, a home for the headmaster has been erected, thus insuring a better administration.

The school has under cultivation more than 500 acres and hopes that the crops and stock will yield a gross income of \$20,000 this year. This is chiefly from butter and eggs. The boys in the floricultural classes are anxious to supply churches with flowers for the altar during the summer months. On our Board of Trustees there are several members who have an expert knowledge of farming conditions, and are in constant touch with the school in an advisory capacity. We have also a competent Board of Women Managers, the members of which have contributed largely in money and work to the success of our efforts. During the present year we hope to appoint a Board of Visitors composed of men and women who have a knowledge of farms and of country life.

Last week generous friends of the school promised to erect a cottage in memory of a son. This will provide accommodation for the boys entering the school next spring.

Our greatest need at the present time in the way of equipment is a machine shop, which could be erected for the sum of \$10,000. We are also in need of scholarships of \$200 per year. This amount does not begin to pay for the expenses, but it is sufficient to take care of a boy in addition to the amount secured from the produce of the farm. Of course, it is necessary to raise the additional amount required for administration and education, and for this we are depending upon the Nation-Wide Campaign.

The members of the Convention are cordially invited to visit the Church Farm School during the summer, and see for themselves this practical work that is being done by the Diocese for the boys of "lesser opportunity." The chief purpose for which the school exists is the welfare of the boys, and their friends will bear witness to their noticeable improvement and to the high standing of the school in the community. Last year a class of twelve boys was presented for confirmation, and a class will be presented at the annual visitation on Trinity Sunday.

THE INSTITUTIONS OF THE DIOCESE AND THE NATION-WIDE CAMPAIGN

I have been requested to say a few words on this important subject, but must do so in a personal way and not as speaking for the Executive Council. During the past year, in response to the nation-wide desire to prepare budgets covering all Diocesan and national needs, we incorporated in the survey of our Nation-Wide Campaign a statement of the amounts required for the upkeep of Church institutions. This was compiled from the annual average amounts given in donations or collections within the past few years (as far as they could be ascertained), with the addition of an amount for building or extension in the case of a few institutions. It was clearly stated that if the amount given for upkeep was subscribed in full there would be no further appeals for such purposes during the year, and also that the amount needed for running expenses would have precedence over appropriations for buildings.

It may have been too much to expect that the first appeal of this character would be answered in full. At any rate, it was not. At the present time we have not a sufficient amount subscribed to meet the entire amount of our budget. Under these circumstances, until action is taken by this Convention in the reorganization of the Executive Council and the administrative office, the Bishops of the Diocese have felt that it was their duty to proceed in the disbursement of funds on the principles laid down in our budget:

First, to send to the Treasurer of the Board of Missions the full amount of the appropriation made by the Convention.

Second, to provide the fixed charges for other missionary work in the Diocese, such as settlements, etc.

Third, in the case of institutions, to disburse funds only to those in absolute need, and as far as possible approximating the actual amount received by them from the general contributions of Church people. At the present time five of the fifteen institutions named in the budget are getting monthly appropriations.

It is hoped, in addition to amounts received by the institutions direct, that within a few months the Nation-Wide Campaign will be able to grant an amount which will bring the appropriations up to the average spent in the past few years. It is my personal opinion that it will be necessary to continue to appeal to the friends of the City Mission to rally to its support by continuous gifts as in the past, and to make our Thanksgiving appeal for the Episcopal Hospital. When the offerings of all the parishes and missions in the Diocese are received, there is hope that before the end of the calendar year the sums paid by the Executive Council will place these institutions on the same basis as others in the Diocese. When the present system has been in force for a few years it will inevitably extend to cover all Diocesan needs for Diocesan institutions.

CHURCH MISSION TO JEWS

The indefatigable zeal of our missionary, the Rev. John L. Zacker, and his many addresses throughout the Diocese, together with the fact that our duty to minister to the people of our Lord's own race was efficiently and sympathetically presented to the mission-study classes of the Diocese last winter, has created a widespread interest in our work. It has not yet crystallized into a serious effort to provide a headquarters where constructive work may be carried on.

This mission represents the only one in our Diocese—we may go further and say in our National Church—where no place is provided for its missionary work. Yet we may reverently remember the divine example of One Who, in ministering to His own people, had "not where to lay His head."

The publication of the *Church and Synagogue Quarterly*, under the editorship of our missionary, has brought many commendations from all sections of our land, from Canada and from beyond the sea.

At the present time our treasurer has on hand \$3,700 towards securing a headquarters. Until substantial aid is given either through the Nation-Wide Campaign in New York or at home we cannot hope to report substantial progress. The outstanding feature of our work is the numerous open-air services held in public squares during the summer.

POCKET TESTAMENT LEAGUE

During the war the Pocket Testament League distributed over half a million copies of the New Testament to men in the service, and 150,000 of our soldiers and sailors signed cards promising to read some portion every day and expressing their desire to be connected with a Christian Church. Believing that there was work to be done in time of peace, the Business Men's Pocket Testament League decided to do all in its power to encourage the reading of the New Testament by the men and women employed in our industrial establishments. In the past six months over 600 meetings have been held in over 400 of the 17,000 shops and factories in this city. At these meetings Pocket Testaments are freely given to all who promise to carry and to read them daily. A committee of ministers (of which I am chairman) is co-operating with the Business Men's Council. We have received several thousand cards signed by those who are members of, or who express a preference for, our church. We have also received a large number of cards signed by persons who are not members of any church. These cards have been turned over to the Brotherhood of St. Andrew to visit the men and to the Church Service League to visit the women. The Brotherhood men have divided the city into thirty districts and have distributed the cards to rectors, Brotherhood Chapters and groups of laymen in about one hundred parishes. We earnestly trust that our rectors and laymen will get in touch with this work and do all in their power to help it. We can highly commend its Christian character, but, of course,

it is very difficult to tabulate results. From personal knowledge, I could cite many wonderful instances that have resulted from it. Many of those visited have become definitely connected with churches in this city, and if they are daily readers of the New Testament we may feel quite certain that if the members of the Church in this city do their duty these readers will soon become worshippers.

The greatest need of the Church is personal service. Though we have many more organizations and committees than in the years past, we still need more of

the quiet, persistent personal consecration which is the essence of the spirit of the Brotherhood of St. Andrew.

May the Holy Spirit of God lead us, both men and women, to realize the importance of such personal work, and especially so among those who labor in the thousands of shops and factories in our great city. Such a manifestation of that spirit of Christian brotherhood will be a great bulwark for the future in both Church and State. This is a ministry in which all can share and translate into practice our daily prayer: "Thy Kingdom come. Thy will be done on earth as it is in heaven."

220TH ANNIVERSARY AT GLORIA DEI

Vestry to Endow Sitting in Memory of Pioneer Clergyman

On the first Sunday after Trinity, June 6th, the services at Gloria Dei (Old Swedes') Church will mark the 243rd year of the parish and the 220th anniversary of the dedication of the present church edifice.

By resolution of the vestry, the policy will be inaugurated on this occasion of setting apart a sitting in one of the pews each anniversary, to be named in memory of one of the pioneers of the Swedish period in the early days of the Church. To do this the offering of the day must amount to at least \$200. This is the figure at which any sitting can be endowed at any time as a memorial or designated gift. It is hoped that the plan will receive wide attention and encourage throughout the city and nation those who have family associations with Old Swedes' to avail themselves of the opportunity to become permanently identified with its traditions. A "Book of Memory" has been prepared, in which all memorials and endowments will be carefully recorded and published in a limited edition for those particularly interested.

The name of Justus Falckner has been chosen for this year's commemoration. His relation to the Church was incidental, but of great historic import. He was a member of the group of Theosophists and Pietists who settled on the Wissahickon and helped to give the name to that section of Germantown. He came to this country in 1700, and soon became on very friendly terms with the Swedish pastor of Gloria Dei, Andrew Rudman. In 1701 Falckner addressed a letter to the Lutherans of Germany, in which he urged the sending of an organ to the Swedish Church at Wicaco, in which the Lutheran liturgy was used, suggesting that it would be a means of holding the young people. In 1703, on the urgent presentation of Pastor Rudman of the needs of Lutheran congregations in New York, Justus Falckner offered to become their minister, and presented himself for ordination.

The ceremony took place on November 24th of that year, in Old Swedes' Church, at the hands of three pastors, the Rev. Andreas Sandel, then pastor of Gloria Dei, and the Revs. Erick Biorck, of Christina (Wilmington), and Andreas Rudman acting as Suffragan, or vice-Bishop. No Bishop could be obtained, as there was none in the colonies at that time.

In view of this unique relation with the early period of Gloria Dei Church and his interest in securing it an organ, Justus Falckner will be remembered this coming anniversary, June 6th. A pew in the Church will be set aside in which the sittings will all be marked in course of time with the names of both the clergy and laity of the early days of the Church's history.

The service on June 6th will include Holy Communion at 10.30 A. M., organ recital at 3 P. M. and evening prayer, with special anniversary sermon at 4 o'clock, at which time the Rev. George C. Foley, D. D., of the Philadelphia Divinity School, will be the preacher.

NATION-WIDE CAMPAIGN BOOKLET

Eight Dioceses and Missionary Districts Have Raised Their Total Quotas

"The Results and Status of the Nation-Wide Campaign" is the title of an informing and interesting booklet issued by the direction of and under the authority of the Presiding Bishop and Council. It was prepared by the Department of Publicity. Many copies were distributed at our recent Diocesan Convention.

The booklet tells what has been accomplished in the campaign and answers many questions that have puzzled some persons.

There are eight dioceses and missionary districts which have raised their total quotas. Their records are as follows:

	Per cent Raised	Per Capita Raised	Per Capita General Quota	Per Capita Total Quota
Porto Rico..	178	\$0.57	\$0.32	\$0.32
E. Carolina.	126	13.43	4.38	10.68
W. Virginia	123	9.78	5.49	7.95

Virginia	106	18.07	5.63	17.06
Atlanta	105	13.30	6.79	12.65
So. Virginia	104	13.39	5.16	12.85
N. Carolina	100	10.59	5.02	10.59
Maryland ..	100	9.93	5.24	9.93

Three dioceses which did not quite raise their total quotas have guaranteed that their Nation-Wide quotas will be paid in full. They are South Carolina, Texas and Oregon.

The fact that some dioceses, and these not those of the largest resources, made such large per capita pledges proves that the average per capita asked from the whole Church was not unreasonably high. What these dioceses have done all the others can do. Virginia's splendid per capita giving of \$18.07 sets a record. It is an achievement and not merely a hoped-for goal. Doubtless there are a number of dioceses which will never be satisfied until they have surpassed this record. It is not to be expected that all the dioceses will ever give for the work of the Church the same amount per capita. Their resources differ too widely for this to be possible. But when the dioceses are all giving in proportion to their resources the figures in the "Per Capita Raised" column in the table will be very unlike the figures now found there.

The table shows the per capita giving only on the basis of diocesan totals. The data are not at hand with which to tabulate the parish per capita giving. There are many parishes and missions which far exceeded the general per capita asked for and far exceeded the diocesan per capita raised. The largest per capita pledged by any parish so far reported is \$77.13 by St. James' Church, New York City, with 763 communicants, followed by St. Stephen's Church, in the suburbs of Richmond, Virginia, with 100 communicants and \$76.23 per communicant. The third highest is a small church in Lynchburg, St. John's, with less than 150 communicants, raising \$73.90 per communicant. St. Paul's Church, Richmond, with 730 communicants, has raised \$46.54 per communicant, and Grace and St. Peter's Church, Baltimore, \$45.21 per communicant.

Diocesan Convention Peaceful but Portentious

Running comments on the one hundred and thirty-sixth convention of the Diocese of Pennsylvania, held in the first week of May, have been asked for, "that the average reader might understand what went on." Should we fail to deliver these goods it would be because it is not always easy to understand the average reader. It was more than average convention, both in attendance and interest, and whilst perhaps the Diocesan journal will not contain as many resolutions and as long minutes as usual the business which transpired was none the less significant and of real moment.

A Diocesan Convention is properly both a deliberative and a legislative body. But often the net results in effective legislation are small compared with the powers expended in deliberation. The recent Convention, however, seemed to strike a more normal balance in this respect. There was discussion, but the discussion was for the most part aimed to produce action rather than intended to *counter* action. The Bishop in his address emphasized certain immediate and important Diocesan ends to be achieved at this time. The Convention concentrated on these objectives, and they were realized with unusual unanimity.

Opening Session

Smiling skies welcomed the opening of the Convention at Old Christ Church at 9.30 o'clock on the 4th of May. The great services rendered by Christ Church to the Diocese and the Church throughout the United States, in opening its doors two hundred and twenty-five years ago that the forms of worship observed by the Church of England might be properly conducted in the colonies, were emphasized thereby and credit given. Bishop Tuttle, Presiding Bishop of the Church, who preached the sermon for the occasion, paid a warm tribute to Christ Church, epitomized in such words as, "Old Christ Church, our hearts go out to thee in gratefulness; our hearts come back from thee in hopefulness." He also took occasion to reduce to dust and ashes once again the fallacy that Henry the Eighth started the Church of England.

Bishop Tuttle, Bishop Rhinelander, Bishop Garland, the Rt. Rev. Cortlandt Whitehead, Bishop of Pittsburgh, and Rt. Rev. Rogers Israel, Bishop of Erie, and the Rt. Rev. W. P. Remington, Suffragan Bishop of South Dakota, participated in the service, of which the Rev. Dr. Louis C. Washburn, rector of Christ Church, had charge. Mr. John Cadwalader read a minute on Christ Church.

Very good attendance was observed throughout the Convention at all the

FEATURES OF THE CONVENTION

Historic service celebrating the 225th anniversary of Old Christ Church, at which the Presiding Bishop was the preacher.

The Bishop's address.

The Bishop Suffragan's address.

Adoption of a canon providing for a permanent Executive Council.

Increase of the minimum salaries for missionaries and rectors of the Diocese.

Report of the Finance Committee showing on a screen statements regarding the results and ideals of the Nation-Wide Campaign.

Presentation of a petition signed by 700 women of the Diocese asking that women delegates be authorized.

Creation of a Board of Examining Chaplains, thus giving new status to the important work of safeguarding the entrance to the ministry.

Establishment of a method of determining the status of all charitable, educational and missionary institutions in relation to the Diocese.

Provision that in case of the canonical absence or disability of the Bishop, the Bishop Suffragan can become the ecclesiastical authority of the Diocese.

Evening session when stirring addresses were made on the Nation-Wide Campaign.

sessions held at the Church of St. Luke and the Epiphany. Despite the amount of business on hand and the very limited time given to it, by reason of the special opening service on the first day and the adjournment of the Convention on the second day out of respect to the Rev. Andrew D. Heffern, whose sudden death occurred on the 2nd of May, the Convention sessions were no longer than usual, though it had been anticipated that they might run into the third day. There was but very little debate and no occasion for eloquence. For the sake of clarity we might review the Convention as divided into five periods, including two morning, two afternoon and one evening sessions.

Election of Officers

There was very little other than organization effected at the first morning session, which did not begin until 11.30, in the Church of St. Luke and the Epiphany. The Rev. R. J. Morris was elected secretary to take the place made vacant by the withdrawal of the Rev. C. L. Fulforth, whose long service in that capacity made him very familiar to the members of the Convention. The Rev. Mr. Charles S. Lyons was appointed assistant secretary. The balloting for the Standing Committee and other representatives of the Diocese resulted in the following elections:

Standing Committee—The Rev. E. M. Jefferys, the Rev. J. DeWolf Perry, the Rev. L. M. Robinson, the Rev. F. M. Taitt, the Rev. L. C. Washburn; laymen, Messrs. Charles Biddle, E. H. Bonsall, W. W. Frazier, S. F. Houston and R. F. Wood.

Trustees of the Episcopal Fund—Messrs. Francis A. Lewis, E. L. Miller, C. S. W. Packard and Charlton Yarnall.

Trustees of the Diocese—The Rev. F. C. Hartshorne, the Rev. G. W. Hodge and the Rev. Samuel Upjohn; laymen, Messrs. J. J. Collier, J. L. Fisher, E. L. Miller and J. S. Newbold.

Deputies to the Provincial Synod—The Rev. G. G. Bartlett, the Rev. L. N. Caley, the Rev. H. M. Medary and the Rev. J. DeWolf Perry; laymen, Messrs. C. E. Beury, H. H. Bonnell, W. W. Frazier, Jr., and William White, Jr.

The Executive Council

The afternoon session of the first day was mainly occupied with the addresses of the Bishop and the Bishop Suffragan, and the consideration of the new canon on the Executive Council. Though the Diocese of Pennsylvania is the first to create such a council it is not an invention of this Diocese. The canon, as proposed and adopted, follows closely the policy for Church administration recommended by the last General Convention at Detroit. The principle of a supreme Executive Council of the whole Church, with a President Bishop and with Departments of Missions and Church Extension, Christian Education, Christian Social Service, Publicity and Finance, has now been carried out in and carried down to the Diocese. To these general departments have been added two new ones, the Department of Diocesan Institutions and the Department of Clerical Salaries and Church Pensions.

The Council consists of the following members *ex officio*: The Bishop of the Diocese, who is president of the Council; the Bishop Suffragan, the treasurer and assistant treasurer of the Diocese, the executive secretary of the Diocese

Six Bishops Attend Opening of Convention



From left to right—Rt. Rev. Thomas J. Garland, Suffragan Bishop of Pennsylvania; Rt. Rev. Rogers Israel, Bishop of Erie; Rt. Rev. Philip M. Rhinelander, Bishop of Pennsylvania; Rt. Rev. Daniel S. Tuttle, Bishop of Missouri, Presiding Bishop of the Church; Rt. Rev. Cortlandt Whitehead, Bishop of Pittsburgh; Rt. Rev. William P. Remington, Bishop of South Dakota.

and the deans of the several convocations. It includes twelve members, six clerical and six lay, elected annually by the Convention, and one clerical and one lay member, elected annually by each Convocation.

The Bishop of the Diocese, acting with the advice and consent of the Standing Committee, is given power to appoint annually six additional members, three clerical and three lay. The canon is so framed that every large interest and institution of the Diocese shall have representation on the Council.

Members of the Council

The clerical members elected by the Convention are the Rev. G. G. Bartlett, the Rev. E. M. Jeffreys, the Rev. Robert Johnston, the Rev. John Mockridge and the Rev. L. C. Washburn. Lay members: Messrs. E. H. Bonsall, A. J. County, Morris Earle, Franklin Spencer Edmonds, J. F. Fahnestock and George Wharton Pepper. Mr. Arthur E. Newbold was elected treasurer and Mr. William P. Barba assistant treasurer of the Diocese, and Reynolds D. Brown was unanimously elected executive secretary of the Diocese and the Council for the next three years.

The creation of a Diocesan Council is evolutionary rather than revolutionary. It has been given large powers, but they are wholly powers of administration. The new executive office will be able to handle the business affairs of the Diocese on a scale and with an effectiveness that has hitherto been impossible.

Nation-Wide Campaign Meeting

The meeting on Tuesday evening was the best-attended evening session of the Convention held in many years. The Nation-Wide Campaign proved a popular subject, and the Rev. Dr. Philip Cook, of Baltimore (since elected Bishop of Delaware), gave a very fair presentation of its scope and effectiveness from the point of view of the General Committee of the Church, while Mrs. J. Willis Martin spoke for the women's share of the undertaking and their hopes for its results. Mr. Reynolds D. Brown made an excellent statement concerning the organization of the campaign in this Diocese and its encouragements and problems.

The Bishop presided at this evening session. In his address to the Convention the day before he had referred to the Nation-Wide Campaign as "neither

a success nor a failure. It is still on." He told the Convention that the work of the campaign in this Diocese during the past year had necessarily been one of spiritual intensity rather than extension. As instances of this production of motive power he mentioned the formation of the Church League for Service, the new Association of Lay Readers, and the heightened interest of laymen and lay-women in the common life of the Diocese and the Church.

The fourth period of the Convention was the session of Wednesday morning, at which the most important events included the statement on the part of Dr. Robinson, chairman of the Committee on Canons, of the changes involved in the canon laws by reason of the creation of the new Executive Council. The Convention nearly always repeats in itself the experience recorded in the "Charge of the Light Brigade," beginning, ending and surrounding its sessions with all sorts of canons. There was in this Convention but little time taken up in such discussion; but, in view of the fact that so many of the canons would have to be changed a resolution empowering the Committee on the Constitution and Canons to make all

changes in wording made necessary by the new canon No. 5, which creates the Executive Council, was adopted.

Women's Petition

The Rev. Dr. Washburn presented a petition signed by over 700 women of the Diocese asking that the constitution of the Diocese be amended so as to make women eligible as delegates to the Convention.

"The Church needs the representation of women in its legislative councils and executive boards, not to displace men, but to co-operate with them," declared the women in their petition.

This was referred to the Executive Council for consideration and report.

Clerical Salaries

The afternoon session of the second day saw the completion of action on the report of the Committee on Clerical Salaries. The Bishop had previously referred to the imperative obligation at this time radically to increase the minimum salary of rectors, missionaries and all clergymen in the employ of the Diocese. He also cautioned the Convention against permitting any *minimum* salary to become fixed as a *standard* salary in this Diocese. The report of the committee was a masterly presentation of the subject. Its resolutions, as adopted, secure a minimum salary scale, ranging from \$1,200 without rectory to \$2,000 with rectory, based on length of service in the order of the priesthood of the Church. The new minimum salary scale will take effect in 1922, though provision is made for partial application in 1921.

A proposed new rule of order concerning nominations and elections, intended to simplify and expedite the latter, was voted down. The committee had given very careful consideration to its proposals, and the matter will certainly come up again.

In General

Charitable organizations bearing the name "Diocesan" will do well to examine canon 8, section V, as amended by the Convention.

Two exhibits that elicited favorable comments were the attractive model of the new Divinity School and the plans and pictures of the Seamen's Church Institute. Neither of these institutions will be strictly Diocesan in scope or organization, but both are recognized by the Diocese and given a place on the quota apportioned to the parishes.

The Convention closed at 6 o'clock on Wednesday with a larger number than usual in attendance at that late hour. It was peaceful but portentous.

P. R. S.
P. L. U.

NECROLOGY

Of the Bishops of the Church—

David Hummel Greer
John Charles Sage
William Crane Gray
William Forbes Adams

Of Priests of this Diocese—

George Clifford Moore
Andrew Swanton Burke
Reginald Heber Barnes
Charles Edward Milnor
Edward Shippen Watson
Andrew Duff Heffern

Of Delegates to the last Convention—

Lucius Scott Landreth
Malcolm Augustus Shipley
Charles Edward Pancoast
William Drayton
William Tardif
Robert Stevenson Smith

Of Delegates to former Conventions

Thomas Edward Kremer
Willet Livingston Boyd
Charles A. Brown
J. Henry Williams
George Rosengarten Bower
William Pendlebury
George Morris Dorrance

FLORENCE NIGHTINGALE SERVICE

An interesting service was held at the Diocesan Church of St. Mary on the evening of the Sunday after Ascension, May 16, in commemoration of the 100th anniversary of the birth of Florence Nightingale. The service was under the auspices of the Guild of St. Barnabas for Nurses, and the sermon was preached by the chaplain of the Guild, the Rev. George L. Richardson, D. D.

Announcement has been made that the annual meeting of the National Council of the Guild of St. Barnabas is to be held in St. James's Church, Philadelphia, November 17th and 18th.

PARKWAY SERVICES

Will Begin Sunday, June 6—Open Air Services Sunday Evenings at the Diocesan Church

The Sunday afternoon services on the Cathedral site on the Parkway will be held again this summer, beginning Sunday, June 6th, at 4.30 P. M. Bishop Rhinelander will make the address on that day, and Bishop Garland will be the speaker on the following Sunday, June 13th.

An open-air service will also be held on Sunday evenings at 7 o'clock, in front of the Diocesan Church of St. Mary, Broad and South streets. Such services were held last summer with success. They are informal, with familiar hymns, sung to the accompaniment of a cornet and trombone, followed by a short, practical sermon.

THE REV. R. J. MORRIS, SECRETARY

The Rev. Richard J. Morris was elected secretary of the Convention, succeeding the Rev. C. L. Fulforth, who had served for twenty years as secretary and assistant secretary, and declined reelection. The Rev. Charles S. Lyons was appointed assistant secretary. All mail for the Rev. Mr. Morris should be addressed to him at the Church House, Twelfth and Walnut Streets, Philadelphia.

CONVENTION JOURNAL

The Journal of the Diocesan Convention, held May 4 and 5, will be gotten out as soon as possible. Copies will not be mailed until the end of August because of the absence from the city of so many persons who are entitled to receive them. Those desiring copies at an earlier date can obtain them at the Church House.

SUSTENTATION FUND CANON

Canon VI, Sec. V.

"1. There shall be a fund to be called 'The Sustentation Fund' for increasing the salaries of rectors receiving less than the minimum fixed by the Convention. This fund shall be administered by the Department of Clerical Salaries and Church Pensions of the Executive Council. The said Department shall calculate the amount required for each year (which shall include the Church Pension Fund Premiums on the grants made) and shall submit it to the Convention for its approval and adoption. The amount thus adopted shall be apportioned among the parishes in union with the Convention in the manner prescribed by the Convention for the apportionment of the 'Episcopal Fund.'

"2. The Treasurer of the Diocese shall be the Treasurer of this fund.

"3. The Treasurer shall, upon recommendation of the Department of Clerical Salaries and Church Pensions of the Executive Council of the Diocese, make grants in augmentation of the inadequate salaries of rectors of parishes, such grants to be made on the following conditions:

"(a) The grant made to any rector shall not exceed such sum as will augment his salary to the minimum fixed by the Convention.

"(b) Any rector receiving a grant from the Sustentation Fund shall, in addition to the care of his own parish, perform such other duty in the Diocese as may be assigned to him by the Bishop."

(Note.—As the schedule of minimum salaries will not go into effect until 1921, the amount apportioned under this sec-

tion this year will be the same as heretofore.)

Canon III, Sec. III.

Substitute for the second and third paragraphs of Canon III, Sec. III, the following:

"At the Convention of 1920, and triennially thereafter, the Convention shall elect an Assistant Treasurer, without salary, who, during the absence or disability of the Treasurer, shall have all the powers of the Treasurer. He shall hold office until the election of his successor. The Treasurer and the Assistant Treasurer shall give security in such sum as the Standing Committee shall determine.

CANON V.

Of the Executive Council

Section (1). There shall be an Executive Council of the Diocese, which shall be constituted as follows:

(2) The following shall be members ex-officio:

The Bishop of the Diocese, who shall be President of the Council.

The Bishop-Coadjutor and the Bishops-Suffragan, if such there be, who shall be vice-presidents.

The Treasurer of the Diocese, who shall be Treasurer of the Council.

The Executive Secretary of the Diocese, who shall be Secretary of the Council.

The Assistant Treasurer of the Diocese.

The Deans of the several Convocations.

(3) At each annual convention the Bishop and the Standing Committee shall nominate at least twelve clergymen and twelve laymen for election to the Council, and the Convention shall elect from those so nominated, or from nominations made on the floor, six clergymen and six laymen to serve as members of the Council for one year.

(4) At its first meeting after the annual convention each of the several Convocations shall elect one clergyman and one layman to serve as members of the Council for one year.

(5) The Bishop, with the advice and consent of the Standing Committee, shall annually appoint six additional persons, three clergymen and three laymen, to serve as members of the Council for one year.

(6) Members of the Council shall hold office until their successors are elected and appointed. The Council shall have power to fill any vacancies in its membership, arising for any cause, including the failure of the Convention to choose the original Council or to elect at any subsequent time.

Section II. (1) As soon as practicable after each Annual Convention the Bishop shall call the first meeting of the Council, at which meeting it shall organ-

ize and elect such officers as it may determine upon. The Council shall have power to make such rules as may be necessary for the conduct of its business, and shall meet at such times as may be determined upon, and whenever called together by the Bishop.

(2) The Council shall administer and carry on the Missionary, Education, Social Service, Financial and Publicity work of the Diocese, subject, however, to the constitution and canons of the Diocese.

(3) The Council shall organize from its membership the following departments, and shall determine their powers and duties:

1. The Department of Missions and Church Extension.

2. The Department of Religious Education.

3. The Department of Christian Social Service.

4. The Department of Diocesan Institutions.

5. The Department of Finance.

6. The Department of Publicity.

7. The Department of Clerical Salaries and Church Pensions.

The Council shall have power to organize such other Departments as it may deem necessary.

Subject to confirmation by the Council, each Department shall have power to appoint additional members, who shall have seats and votes in that Department, but no seats or votes in the Council. Women shall be eligible as such additional members.

The Department of Religious Education shall thus appoint at least two additional members upon the nomination of the Sunday School Association.

The Bishop shall be ex-officio the Chairman of each Department. Each Department may elect a Vice-Chairman and other officers.

Section III. (1) It shall be the duty of the Council to organize and direct an Executive Office for the Diocese, the personnel of which shall consist of the Treasurer and Assistant Treasurer of the Diocese, the Executive Secretary of the Diocese and such other officers and employees as the Council may from time to time decide to be necessary. Provided, however, that the total expense of said office, including all salaries, shall not exceed \$20,000 a year, and shall be paid out of contributions for extra-parochial purposes, and no part thereof shall be assessed upon the parishes and missions of the Diocese.

(2) The Executive Office shall, under the direction of the Executive Council, handle all the financial affairs of the Diocese, and shall act in any other business or executive capacity that may be required of it by the Executive Council or the Convention.

(3) The Executive Secretary shall

notify the parishes and missions of the Diocese before December 1st, of each year, of all assessments and apportionments for the ensuing calendar year.

(4) The Treasurer of the Diocese shall arrange for the collection of all sums due under assessments, and for the receipt of all such contributions from parishes, missions and individuals as may be made through the Executive Office, and shall disburse the same in accordance with the wishes of the donors or the directions of the Executive Council.

Section IV. (1) The Council shall prepare and submit to each Annual Convention a budget for all the work of the Diocese that the Council may have undertaken or proposed to undertake for the ensuing year. Provision shall also be made in such budget for the necessary expenses of the Council. Such budget shall be considered and acted upon by the Convention. The Council shall have power to expend all sums of money provided for in the budget as adopted by the Convention; and shall have power to expend any money actually received in any year over and above the amount required for the budget of that year for the work described; and shall have power to transfer unexpended balances.

(2) The Council, as soon as practicable after the end of each calendar year, shall prepare and circulate a full report of its work, which report shall also be presented to the Annual Convention. This report shall contain an itemized statement of all receipts and disbursements, a statement of all trust funds or property in its possession or under its control, and a detailed statement of the salaries paid to each of its officers.

Section V. This Canon shall take effect immediately, and all Canons and parts of Canons inconsistent herewith are hereby repealed.

Amend Canon III, by adding:

Section 6 of the Executive Secretary.

At the Convention of 1920, and triennially thereafter, the Convention shall elect an Executive Secretary of the Diocese who shall remain in office until the election of his successor. His salary shall be fixed and his duties defined by the Executive Council hereinafter provided for, but his salary shall not be changed during his term of office without the authority of the Convention. A vacancy in the office shall be filled by the Executive Council. This section shall take effect immediately.

CATHEDRAL LEAGUE

The Church of the Covenant wishes to take the largest possible part in all Diocesan matters. This is the only explanation we can give to the enthusiastic response that is being made to the call of the Cathedral League.—*Parish Register, Church of the Covenant.*

The Healing Mission of Mr. Hickson at St. Clement's

From April 26th to May 1st Mr. James Moore Hickson was at St. Clement's Church to conduct a mission of healing. The Editor, who had previously heard Mr. Hickson speak, but had not been present at any of the missions, went to St. Clement's on the Monday and Wednesday mornings. The "laying on of hands" lasted from 10 A. M. to 12.30 P. M. On Monday at 10 A. M. Bishop Rhinelander opened the mission with prayers, and by giving his blessing to the missionary. No one could adequately describe the intense solemnity of the scene. One was gripped by a profound sense of the presence of the Holy Spirit filling the place where we were, and fulfilling our Lord's promise, "He shall take of Mine and shall show it unto you." The air seemed to palpitate with spiritual power. And yet it was all so very simple. The crowd of many hundred sick, lame, palsied, weak and weary all gathered in the nave of the great church, some in earnest prayer, some gazing wistfully at the quiet figure of Mr. Hickson going to and fro at the altar rails, "laying his hand on the sick folk" with a quiet, appropriate prayer, followed closely by a priest, who gave each one in turn the church's benediction, without which Mr. Hickson would not let any one depart. "The blessing of Almighty God, the Father, the Son and the Holy Ghost descend upon and abide with you for the healing of your body, and the salvation of your soul." That was all. Was the patient the better for it? Surely, for one could see in every face the light of hope and encouragement as each went back or was helped back to his place to pray and be prayed for by those who were engaged in intercession, with which the

whole place throbbed. Yes, at any rate, the beginning of a cure was made. The spiritual arteries, of those souls were cleansed and the sweet, pure life was beginning to permeate their system and bring strength and health. For so it is.

As Mr. Hickson says: "Do not expect a sudden miracle, but be sure that Christ will give you all that you expect and ask Him for. Only open up your whole being for Him to fill with His own life, and *expect* Him to do it." The arrangements were beautifully carried out. The clergy of St. Clement's and other clergy were quietly giving assistance where needed. There was a physician on hand in case his help was required, for Mr. Hickson works *with* not *without* the physicians. Sisters and nurses were ready with loving and helpful hands. There were cases of real restoration, but they are not for talk or advertisement. The writer knows of one man who was driven a long distance in a friend's car, who for years had been shaken with palsy. He went home after the "laying on of hands," quite normal and as steady as a rock. Other cases of real physical betterment are in evidence, but they are not to be talked about overmuch.

The whole thing is placed by Mr. Hickson frankly on a spiritual-sacramental basis. The cleansing from sin is fundamental. That much is certain. The rest simply comes from a living faith in God's power to heal.

We hope and believe that one result of this movement will be the recognition authoritatively by the American church of the place of sacramental healing in the church, and that it will lead eventually to the restoration and proper use of Holy unction in the regular system of the church's ministrations.

W. C. R.

"SALVE MATER"

"DR. KINSMAN'S EXPLANATION"

This book is a sad disappointment, not only because it is the story of an honored son of our communion who has left his mother that bare him, but chiefly because the book betrays such lamentable weakness and lack of proportion. Dr. Kinsman himself describes accurately the impression one gets after reading the book: "I have simply been an example of a double-minded man, unstable in all his ways." Yet, notwithstanding this candid admission, he immediately goes on to say: "I have confidence in the validity of my ecclesiastical judgments, not only for myself, but for others with the same point of view."

There was no need to write, much less to publish, this book. We could easily learn the particulars of Dr. Kinsman's life, and he contributes nothing new to the age-long controversy with Rome. He says it is not an autobiography, but it is an account for the development of opinions, etc. Nevertheless, it is an auto-

biography of sorts, which really resolves itself into a psychological puzzle, for there is absolutely no continuity, no connection between the beginning and the end. The only line that one can trace through is Dr. Kinsman's love of being an "ecclesiastic." He found that he couldn't satisfy this craving for ecclesiasticism pure and simpler in the free air of our liberal Anglo-Catholicism, and so finally yielded to what was really an obsession and went where he could indulge his ecclesiastical temperament to the fullest extent. The early days at St. Paul's and Oxford were the perfectly logical and fitting preparation for Shepton, New Bedford, and the professorships. There is the real end. Dr. Kinsman himself virtually acknowledges that if he had stayed at New Bedford, or if his lot had been to minister in Catholic surroundings, he never would have left the Anglican Communion. Does not that give away his whole case? There is really nothing in the record of his life at St. Paul's School, Concord, or at Oxford and Shepton to suggest any

serious difficulties other than those that came to all thinking Catholic-minded Churchmen in the sixties and seventies. It was the conquest of these difficulties by facing and fighting them indeed which helped to mould and fix that very glory of the English Church which Dr. Kinsman himself recognizes—the quiet scholarly character of the English Priesthood. "*Clerus Anglicanus stupor Mundi.*"

character. Of course, there have been and are serious difficulties in the English and American Churches for those who believe in the catholic character and history of the Church of England and her daughter communions. Dr. Kinsman seems to shrink from difficulties and thinks doubtless that he has gone where he can escape them entirely. We doubt it. But what difficulties are there in Anglicanism comparable with those in Rome? True, Rome closes these doubts and difficulties with an "*ipse dixit.*" Anglicans think them out and fight them in the open, and in the long run come to an intelligent and lasting conviction.

Supposing Dr. Kinsman is reordained (*horribile dictu*) and the Roman authorities send him to the charge of some Irish parish (like those described, for example, in "Waiting"), what would he do next? Of course, they won't, but they could. It would be the same Roman Church as St. Patrick's on Fifth Avenue. Would a man of Dr. Kinsman's type find any less difficulty in the marked difference between the religious peculiarities of an Irish or South American or South Italian parish and one in New York than the marked difference between the Ascension and St. Mary-the-Virgin's?

There is much, very much, in our own Communion to try one's loyalty, but nothing yet has happened by which the English and American Churches have officially repudiated their Catholic lineage and character, and we have no real cause to think they ever will.

We come to the other side. Dr. Kinsman says his doom as an Anglican came on the day of his consecration to the Episcopate. When did he discern this? If at once, why did he remain at Delaware? If he still believed, as he says he did, "in the essential catholicity of the inner spirit (of Anglicanism) of its tendencies, and of its ultimate achievements," why did he not make a serious effort to teach his people this? One wonders what he did teach during his Episcopate in Delaware. Why did he not at least test the power of his faith, weakened as it may have been, by trying to teach the Church people of Delaware even what he still believed of the Anglican faith? However, it is useless to thresh out the old arguments and controversies over and over again. There is absolutely nothing new in these chapters VI, VII and VIII. They only describe the increasing power of the curious Roman attraction, which was gradually becoming an obsession. The whole thing is summed up in the word of one of Dr. Kinsman's most intimate friends: "I think the whole story of Kinsman's trouble is told in his frank admission that it never would have happened had he not become a Bishop. In other words, he was influenced not by persistent doubts as to historical facts or theological tradition; what finally decided him was practical difficulties of operation in the Bishop's office." But why did he not try to overcome them?

We all regret his going, but perhaps it might have been worse. There are intimations that, at times, there was a certain curiosity about agnosticism. Let us hope that if any reconsideration of his present position does come he may decide to come back and say with full sincerity and love, "*Salve mater*."

W. C. R.

THE UNITED THANK OFFERING

Another service of thanksgiving, with the presentation of the united offering, passed into history at the Diocesan Church on April 29th. It was our *sixteenth annual service*, and it is interesting to call to mind the fact that this feature of our offering was introduced by Mrs. George C. Thomas, who, for twenty-four years, was its beloved custodian in this diocese. When Mrs. Thomas was at General Convention in Boston in 1904 she was impressed by the suggestion of a woman from Chicago that presentation services in the dioceses, modeled on the plan of the triennial service, would be helpful in giving the women of the Church a realizing sense of what the united thank offering really means. So it came to pass that our *first* presentation service was held the following year at the Church of the Holy Apostles on May 17th, 1905, with an "address by the Right Rev. O. W. Whitaker, D.D., LL.D., Bishop of Pennsylvania."

It was indeed a happy thought, for these services have come to mean much to the women who attend them regularly. Alluding to the last service, one of the treasurers wrote: "*I felt yesterday's presentation service to have been the very finest which it has ever been my privilege to attend.*" Surely she speaks for many of those who filled the Diocesan Church of St. Mary almost to its capacity.

The offering presented at the service was \$10,263.74. We have on hand more than \$11,000 for the first six months of this triennium. This is an increase of about \$2,000 over the amount for the corresponding period of the 1916-1919 triennium. Under old-time conditions it would represent just about a normal growth, as there are approximately 2,000 more women than in 1917 who share in the offering; but, taking into consideration the fact that, in numberless cases throughout the Diocese, the Nation-Wide Campaign *did* make a difference in the offerings, the increase is really remarkable.

Let us have no fears for the future.

Our wonderful offering is day by day growing to mean more and more in the lives of the women as they come to a better understanding of it. Its name is in itself a charm. The Nation-Wide Campaign is a very splendid movement, which we should entirely endorse and espouse, but it is beautiful, as the preacher at the presentation service said, "to have something which is still called *an offering*." At a recent meeting in Indiana, when the president of an auxiliary branch was asked why this offering was not included in the Nation-Wide Campaign she very forcefully replied: "You cannot make a budget out of a woman's thankfulness!"

"*Thou Who hast given so much to me,
Give one thing more—
A grateful heart.*"

"The spirit of thanksgiving is an essential element of all genuine religious life and expression. It is the flower of religion: its beauty and fragrance."

It is *this* "spirit" that gives abundant life to our woman's united thank offering!

M. C. S. N.

LECTURES ON CHURCH PUBLICITY

More than 200 clergymen have accepted the invitation of a New York daily newspaper which has arranged a course of lectures expected to contribute towards helping ministers to secure more effective publicity for their work.

The plan includes a series of three lectures to be delivered by Herbert H. Smith, of Chicago, author of "Publicity and Progress," a leading figure in the church publicity movement, under the title "How to Increase the Power of the Pulpit Through the Press."

SUNDAY SCHOOL ASSOCIATION

West Philadelphia Branch Will Meet June 17 in Chapel of the Mediator

The spring meeting of the West Philadelphia Sunday School Association will be held in the Chapel of the Mediator, 51st and Spruce Streets, on Thursday, June 17th.

The program follows:

6.30 P. M., supper. 7.30 P. M., business meeting.

I—"Religious Illiteracy in the Community" Speaker, Mr. Samuel B. Fares, Secretary Philadelphia County Sunday School Association.

II—"An Experiment in Weekday Religious Education." Speaker, Rev. Thos. S. Cline, rector Grace Church, Mount Airy.

III—"Public School Co-operation." Speaker, Samuel W. Patterson, Ph.D., of New York.

Exhibit of work done by the Chapel of the Mediator Church School open for inspection from 4 P. M.

Rectors and superintendents are earnestly requested to make this meeting known to all interested in the work of the Church school.

IN THE DEEPEST night of sorrow God gives us so much to be thankful for that we need never cease our singing. With all our wisdom and foresight, we can take a lesson in gladness and gratitude from the happy bird that sings all night as if the day were not long enough to tell its joy.—S. T. Coleridge.

ST. AGNES' HOUSE

St. Agnes' House, at 258 East Ontario Street, Philadelphia, is a neighborhood house maintained in the Kensington mill district of the "workshop of the world" by the Diocese of Pennsylvania, "where opportunities can be furnished to the people of the community for education and recreation and for the advancement of their moral, spiritual and physical welfare."

It is incorporated under the laws of the State of Pennsylvania, and has the following organization:

Bishop Rhinelander, honorary president.

Board of Managers:

President, Mrs. Hollinshead N. Taylor.

Vice-President, Mrs. Frederic W. English.

Secretary, Miss Elaine English.

Treasurer, Mr. F. Eugene Newbold.

Mr. William P. Barba.

Mr. Everett H. Brown, Jr.

Mr. John Emlen Bullock.

Mr. Edward Davis.

Mrs. Walter H. Dilks.

Mrs. Jacob Disston, Jr.

Mrs. Norman Ellison.

Deaconess Morris.

Miss Mary Pancoast.

Mr. Charles Penrose.

Mrs. Henry L. Rittenhouse.

Mrs. Marmaduke Tilden.

Miss Helen M. Zebley.

Deaconess Morris and Deaconess Kaighn are in charge of the work and greatly need volunteer workers to help with the various clubs and activities.

In the two and a half years of its existence the House has amply justified the Bishop's venture in planting such a centre in that district, as the following figures will show:

Expenses:

First year, \$2,140.47.

Second year, \$2,797.01.

Third year (estimated), \$4,000.

Services:

(Record number in and out of St. Agnes' House in a month):

First year, 892.

Second year, 1,855.

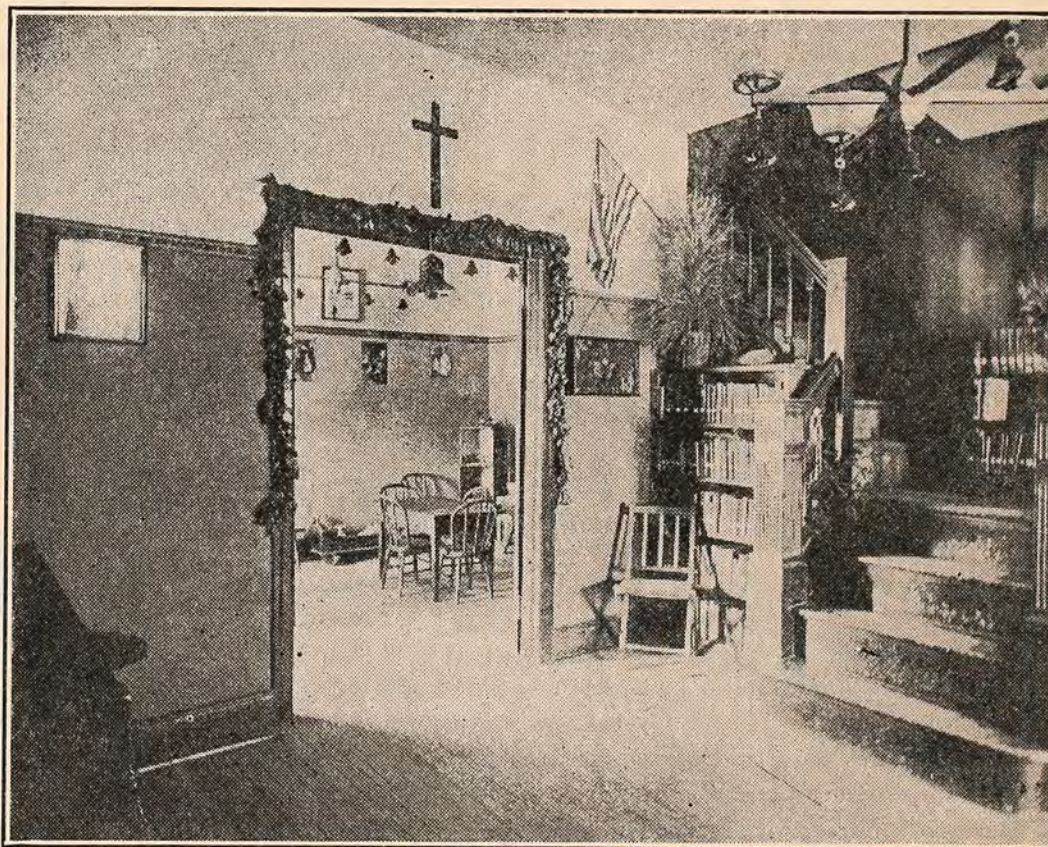
Third year, 3,854.

From November to April the number passing over the threshold was 13,519! In the three years' time there has been 332 per cent increase in maximum monthly attendance with only 87 per cent increase in operating expenses! These expenses amount to from \$300 to \$325 a month, of which sums \$250 has been apportioned as a result of the Nation-Wide Campaign. The balance of \$75 must be raised by the Board of Managers, as the Diocesan treasurer can-

Neighborhood House in the "Workshop of the World"



EXTERIOR OF ST. AGNES' HOUSE



INTERIOR OF ST. AGNES' HOUSE

not give the full amount needed until all the parishes have made their N.-W. C. returns.

Therefore it is hoped that a St. Agnes' House Auxiliary will be formed in as many parishes as may be interested, especially in the Germantown-Chestnut Hill district, for St. Agnes' House is near-neighbor to that section, to help support

the work until the Diocesan treasury can pay the full amount

It is suggested that the rector of each parish appoint a chairman to collect the dues, the members of the Auxiliary being those who will contribute at least \$1 a year, but more if possible. Many \$5, \$10 and even \$25 contributors are desired, and also life members at \$100.

All such dues will be accredited on the parish apportionment.

Checks sent to Mr. F. Eugene Newbold, 511 Chestnut Street, *made out to St. Agnes' House*, will be gratefully received. Several parishes have already responded generously and have formed Auxiliaries.

Besides money, books for the library are being urgently needed. This and the reading room form a very important part of the work, which even now, so early in its existence, is greatly hampered for lack of books and room. Members of the library number 962 and every day new applicants for membership have to be refused. One boy, when refused a number of times, left the House, *shrieking* that he would never return, he had been turned away so often. Club groups also are necessarily small, owing to lack of room, and in every club there is a waiting list.

Rummage also can be used at all times, which, sold to the neighbors, is one small source of income.

Summer is coming, and the children of Kensington love flowers. Cannot a flower mission be started in every country parish and the flowers taken to the House? The "flower line" forms as early as 7 A. M., waiting till the flowers arrive, on the morning they are expected.

Finally, all are urged to pay a visit to this "infant" among the settlement houses of the Diocese to prove to yourselves its worthiness to be given a chance "to grow in wisdom and stature and in favor with God and man."

NURSE'S MEMORY HONORED

Tree Planted at Episcopal Hospital in Remembrance of Miss Alice Ireland

An interesting exercise was held at the Episcopal Hospital on Tuesday, May 18th. Upon order of the managers, a tree was planted in memory of Miss Alice Ireland, who was one of the group of nurses in Base Hospital, No. 34, and the only one who died in service in France. An impressive service was read by Chaplain Ayer, and an address delivered by Chaplain John M. Groton.

The managers are also having a bronze tablet cast containing the names of the eighty nurses who served in the war. They hope to have this tablet ready to be unveiled on the walls of the nurses' home at the hospital on July 4th.

On the evening following there were held in the chapel of the hospital the annual graduation exercises of the Training School of Nurses. The address to the nurses was delivered by Dr. William H. Jefferys; and the certificates were given to the members of the graduating class by Bishop Rhinelander.

An Appreciation

At a special meeting of the Executive Committee of the Woman's Auxiliary, called for the purpose, the following resolution was offered:

The members of the Woman's Auxiliary of the Diocese of Pennsylvania, through their Executive Committee, desire to place on record their deep appreciation of the privilege they have enjoyed during the past four years of working under the leadership of Mrs. John Markoe. Through her keen and sympathetic interest in missions everywhere, the Auxiliary has been made strong in every department. The helpful suggestions she has made to the various committees stimulated them to "pray fervently, labor diligently, and give liberally," while through the conferences and devotional meetings which she organized the work and purpose of the Auxiliary as a whole was clearly defined, and its leader's ability and unfailing consecrated devotion won for her the love and respect of all.

The co-operation of the Auxiliary with the other Church organizations for women's work showed the "forward" policy of Pennsylvania's president as the plans and methods followed in the Auxiliary conferences have paved the way for the Church Service League, whose principles have actually been in practice in this Diocese for several years.

While Mrs. Markoe is retiring as active president, the Auxiliary is happy in knowing that the office of honorary president carries with it the assurance that she is still offering herself, with all that that implies, to the service of the Lord Jesus Christ to make Him known and to establish His Kingdom throughout the world, and that the intimate, affectionate relationship between Mrs. Markoe and the Woman's Auxiliary is to be continued.

RESOLVED, That this expression of grateful appreciation be placed on the minutes, printed in the Diocesan CHURCH NEWS, and a copy sent to Mrs. Markoe.

MRS. WALTER W. PHARO,
For the Executive Committee.

CHURCH TRAINING AND DEACONESS HOUSE

Miss Mary B. Powell, of Trinity Parish, Tacoma, Washington, was set apart for the office and work of a deaconess in the chapel of the house on Ascension Day by Bishop Garland, who preached on the place and work of women in the Church. The candidate was presented to the Bishop by Dr. Perry, warden of the house. Present and taking part in the service was Dr. Robinson, acting chaplain of the house. Deaconess Powell is a graduate of the class of 1919, and has taken the post-graduate third year, which has been added recently to the course of study and work. She has accepted a call to work under Bishop Page in the Diocese of Spokane.

Always work is offered and waiting for our graduates before they are prepared to accept and undertake it. More places are open than can be filled. Our Church thus expresses need of trained workers. More women should offer to fill this need, and to be fitted for it by the teaching and training which we are prepared to give.

J. DEWOLF PERRY,
Warden.

CATHEDRAL WINDOWS

This great cathedral hath, I hear,
Windows of splendor manifold;
And many come from far and near
Their matchless beauty to behold.

Yet I, without, can nothing see
But bits of dull and dingy glass.
"Come in, come in," one calls to me,
"Before with scorn you onward pass."

I enter; and with glory now
Each leaden window is aflame;
And there I see the kingly brow
That once for me was crowned with shame.

Cherubs and angels upward gaze,
Adoring Him, the King of kings;
And I can almost hear the praise
Of heavenly choirs and tuneful strings.

O thou, so scornful while without
The temple of our faith divine,
Come in and see with heart devout
What wondrous visions may be thine—

The Christ for Whom we welcome loss—
Bright ways of service that He trod—
The radiant glory of His cross—
The shining path that leads to God.
—Rev. Edward A. Collier, D. D., in
Christian Intelligencer.

The City Mission Celebrates

Fifty Years Young May 12th and Going Strong!

You would have liked it. I wish you could have been there. I mean the fiftieth anniversary exercises. As you no doubt read a month ago, the Mission overtook and passed its half-century milestone and lingered for a moment in grateful and reflective mood. One is invited to write a running story, and while it seems an undertaking to do it briefly and at the same time justly, any story would be that kind. It would be a running story. You can see how that would easily be. You have only to consider how all these years the Mission has been the Relief Society of the whole Church in this Diocese, or at least very early in its half-century came so to be. To be sure, the first days saw a great deal of missionary endeavor, and one reads in the record of the very real accomplishment that remains to bear witness to this early zeal for church extension. But "relief" came soon to be, as it continues, the Mission's most outstanding expression.

Of our four departments, dividing our work roughly, three are definitely for the relief of physical need—the so-called charity relief and sick diet, the tuberculosis and the convalescent. The missionary division, however, it will be readily appreciated, is definitely real and meets a religious need in which the Church would otherwise have practically and in a very big city no share. Hospitals, prisons, homes of all kinds and the city's own institutions for the care of its wards, amazing as they are in number, offer abundant opportunity for preaching and the sacramental ministry. Any story of the Mission would naturally be a running story, and one likes the expression. *Action*, instant, continuous action, is the City Mission's middle name. And we have just celebrated our fiftieth anniversary and had a happy time over it.

Corporate Communion

We began with a corporate Communion at 9 o'clock in the chapel of Old St. Paul's Church, where now for some years the Mission has had its busy if increasingly cramped offices. The Rev. H. Cresson McHenry, as was fitting, was the celebrant. Mr. McHenry has spent his entire ministry with the City Mission, for many years as Dr. Duhring's assistant and now for some three years as General Secretary. Upon Mr. McHenry falls the never-ending responsibility of acquainting the people as a whole with the needs, bringing the need and the means to meet it together, and he has had and continues to have some job. Not that people don't give and haven't given. Not that. It is wonder-

ful what has been given and how gladly in all the years, and no record like this could attempt to say how much good has been done. But lately we need more and more, and we feel the effect of the many drives and the N.-W. C. Please don't think, anybody, that at last we need make no appeals. The Mission still is dependent, as in the past, upon the offerings of the people; and perhaps it ought to be said that while many outside our own ranks, many of all denominations, corporations and business men, do make contributions, it is to our *own people* that we look for the support of this *their own* institution.

Followed the service in the Diocesan Church at 11, with the Bishop, the clergy of the Board and the Missionary Staff in procession and in the chancel, with an address by the Rev. Dr. Romilly F. Humphries, of the Baltimore City Mission. It was so nice to have the Bishop. Of course, we would have him. You would suppose that. But I mean it was nice to have him. We like him. The Mission is more and more an arm of the Bishop reaching out to the big city. We all do our work with him directly in mind. We like him to like what we do. We are so very intimate and real an outlet of perhaps his chief function in a big city like this, and one that he is only recently, in his Convention address and at the Church Mission of Help, seen to feel deeply—shepherding the needy, the afflicted and the endangered. In the coming ideal Diocese, with its great cathedral centre, the City Mission cannot but be a beaten and well-traveled, as it must be a gladly traveled, path. All honor, loyalty and affection to the Bishop, who led us today, and standing at our head on our fiftieth anniversary bade us to go to it.

Sermon by Dr. Humphries

In a very able and eloquent sermon, on the parable of the "Wheat and the Tares," Dr. Humphries brought felicitations from his own City Mission in Baltimore, and urged churchmen in this Diocese, while contributing so generously to almost every demand, not to forget, as he sometimes felt there was danger they might, this their own very practical enterprise—a most intensive and expressive side of the whole Church's mission to the city.

There remained two other numbers to complete the program on this most interesting and red-letter day in the history of the City Mission in this Diocese—the luncheon of the Board and their guests at 1 o'clock at the City Club and the staff supper and social hour at 7 at old St. Paul's.

Bishop Rhinelander acted as toastmaster at the luncheon, and in a very happy introductory address said the Mission had proved itself, and never more so than in recent years, and had the right to demand and expect, as he felt certain it would have, the cordial and earnest sympathy and support of the 65,000 communicants of the Diocese and the perhaps some 250,000 actual constituents or nominal adherents.

Other warm and cordial felicitations followed in turn by Bishop Garland and members of the Board and their friends. Of peculiar interest was the greeting of Dr. Perry. Dr. Perry, always so happy in his kindly and courteous address, is the only survivor of the first members of the Board he has now for many years graced. He remembers distinctly the City Mission's birth, and in an amusing story said he was present on the occasion. Dr. Richardson spoke of his decided affinity for the Mission and its eminently Christ-like opportunities, and Dr. Washburn reminded us, what we had forgotten, if we ever knew, that the Home for Consumptives at Chestnut Hill was the very first institution of this kind not only in the State or in the East but in the whole country, if not in the world. We have, then, it would seem, a sort of planetary distinction! Deaconess Carter, in a very sweet and simple message, voiced her gratitude for the very practical—as it were clinical—opportunity the Mission afforded the students under her care, and of what a distinct need this supplied. Mrs. W. O. Griffith, of the City Mission's clothing department, testified in a few well-chosen words to the great pleasure that had been hers since her advent among us and of the increasing usefulness of this growing feature of City Mission opportunity. Followed at the very end a most happy speech by Mr. McHenry, in which, true to form, he almost took up a collection, and last of all the very quiet gratitude of the Superintendent, Dr. Jefferys, for the many generous good wishes that had been offered by just everybody.

Affiliated Societies

We kept thinking, of course, all day of our affiliated societies. The City Mission has flowered in recent years, and upon its sturdy parent stem have been grafted, as it were gently and gladly let in, and as in fragrant beauty, the Church Mission of Help, the Society for the Promotion of Work Among the Blind, and the Altar Guild of the Diocese. These are not of our originating, but they have honored us in thus entering what perhaps they will agree was

their proper place. It is sweetly along our avenue that their Christian endeavor lies. Not unhappily, the Church Mission of Help had only the day before been in annual session, and assisted in effecting a national organization for the further development of this so very appealing field. Of the Altar Guild, which moves and has moved for many years in and out and here and there, quite silently but beautifully, perhaps none needed to be reminded. Its important activity lies in outlying and easily neglected regions in a broad and scattered Diocese, and one sees again and again the touch of freshness and beauty, which invites consecration at God's altars in institutions and elsewhere among the afflicted and the poor. Nor should we feel that we had all of our own had not the workers among the blind, led by Miss Rendell, cast in their proper lot with our own. No reports that are made from month to month make a stronger appeal or receive more rapt attention than those that tell of peace and comfort, which if darkened are none the less real and deep.

But you are asking about Dr. Jefferys, the Superintendent. Yes, he was there. Very much and as usual. We have got to referring to him affectionately as the "Chief." He moves through this account as through all the byways of City Mission endeavor; also, he oils the works. One often finds him in the shadow clapping his hands and jumping up and down. Figuratively. We have got the idea somehow—it seems to have seeped through—that to him New Testament religion (which is the inspiration of the City Mission idea) begins with L and ends with E. What's in between, also in capitals, you will easily guess. And we of the staff, let it be said, think he is dead right.

The closing prayer was offered by Dr. Tomkins, who, Dr. Humphries said, does not seem to have aged a year in all the 35 years since he first sat under Dr. Tomkins' helpful ministry in Hartford.

J. F. WEINMANN.

WELCOME TO ST. PAUL'S

The parish has willingly abandoned pew rents which formerly amounted to ten thousand dollars annually, confident that its support will be adequately provided for by the increased voluntary offerings of those who from now on intend to exercise their responsibilities in the life of the parish.—*St. Paul's Leaflet, Chestnut Hill.*

The right condition for joy is a restraint upon excess and a sense of useful occupation. And these come by an exercise of the will. We all wish to be happy; but not all of us will to be happy.—*Humphrey J. Desmond.*

Girls' Friendly Society

The annual service of the Society in this Diocese was held in the Church of the Holy Trinity, April 29th. The evening was a delightful one, and the attendance very large. The singing was very spirited. The sermon was preached by the Rt. Rev. Ethelbert Talbot, D. D., LL. D., Bishop of Bethlehem, and was most inspiring, the subject of the text being The Walk to Emmaus, and the main theme the great need for Christians of the present day to feel their "hearts burning within them," like the early Christians, with the Gospel-teaching of the resurrection of our Lord. The offering taken was given, as usual, to the Holiday House at Cape May. The Lenten Missionary sewing and gifts were exhibited at this time, and while less in quantity than former years were most excellent in quality.

The annual service for the candidate classes was held in St. Michael's Church, Germantown, on Saturday afternoon, May 15. More than five hundred children were present, many of them being brought from long distances, from West Philadelphia, Kensington, Rosemont, etc. The hymns were especially well sung. The address was given by the Rev. Gilbert E. Pember, rector of St. Michael's. The children learned the text, "Ye shall be witnesses unto me," and then were taught, through the first letters of the name of the Society, G. F. S., how we should be witnesses to Christ, first—because He is our God, and we give Him loving worship; second—because He is our Friend, and we give Him true loyalty; third—because as our Saviour He gives us strength to do what is right. The offering at this service was given to the Home of St. Michael and All Angels, for colored crippled children, which Home also received the articles made by the candidates during Lent.

The annual meeting of the Society in this Diocese was held, May 12th, in the Parish House of the Church of the Holy Trinity. According to the report which the secretary sent to the Convention, at the close of the Church year, December 31st, 1919, there were in the Diocese:

Working Associates	392
Honorary Associates	299
Members	1792
Candidates	1265
Probationers	490
Married Branch Helpers	306

A total of 4544

The contributions for parochial purposes, missions and social service amounted to \$5914.70.

The Lodge, 2052 Catharine street, always has a waiting list. The treasurer reported for the year ending December

31st, 1919, receipts \$13,159.17, expenditures \$12,992.50, leaving a balance of \$166.67.

The Holiday House, Cape May, N. J., opens June 17th.

The following officers were elected to serve for the ensuing year: President, Miss Margaret C. Maule, 21 South Twenty-first street, Philadelphia; vice-presidents, Mrs. Henry M. Medary, 2120 North Eighteenth street, Philadelphia; Mrs. I. P. Willits, 31 West Walnut lane, Germantown; Miss Lydia West, 1013 DeKalb street, Norristown; Miss Margaret Smythe, 6339 Vine street, Philadelphia; secretary, Miss Marie W. Paul, 1935 Chestnut street, Philadelphia; treasurer, Miss A. Adele Leach, 2118 Spruce street, Philadelphia.

The annual conference for associates followed in the evening, when Miss Mary J. Hopper, Executive Secretary Y. W. C. A., spoke of the opportunities and dangers of summer recreation; and Mrs. James Large, President Chapter 2, Colonial Dames of America, spoke of the responsibility of young women toward after-war morale. There was a very interesting discussion.

Miss Mary A. L. Neilson paid a brief tribute to the work and personality of the retiring president, Miss Susan D. Wilson; after which it was, on motion, resolved that a minute of appreciation be prepared. The minute follows:

Miss Wilson's connection with the Society as president of its Council began in 1907. Earnest in purpose, lofty in ideals, sparing not herself in work for the best interests of the Society, she has proved herself a wise leader and helpful counsellor. We who have had the privilege of serving under her, acknowledge with gratitude her quiet yet forceful influence in the Society, and will cherish with peculiar regard the memory of her gentle courtesy, ready sympathy and never failing reliability.

LAYING OF THE CORNERSTONE OF ST. CYPRIAN'S PARISH HOUSE

By direction of the Bishop, the Arch-deacon for colored work in the Diocese, the Rev. Dr. Phillips, laid the cornerstone of St. Cyprian's Parish House, Elmwood, on Sunday afternoon, April 25th.

The sky was clear, the weather pleasant and a large number of people present; of the clergy, the Rev. Messrs. Tabb, Thomas, Dr. Sharpe, Dean Cox, Bright, Henderson, Jackson, Coombs, Durant and Phillips.

After the laying of the stone, the audience, numbering about 300, was in-

vited into the building, where addresses were made by the Rev. Mr. Tabb, the Rev. Mr. Thomas, Dr. Sharpe and Dean Cox.

Messrs. Tabb and Thomas stressed the fact that it was the laying of a cornerstone, and that Jesus Christ is the Chief Cornerstone upon Whom alone the Church can be successfully built.

Dr. Sharpe, of St. Titus', a neighbor, brought hearty congratulations. Dean Cox said he was probably the only African present, as he was born in Africa. He then paid a glowing tribute to the musical ability, the fidelity and love for the Church of the native Africans. Mr. William R. Wood, a resident of Elmwood and a helpful friend of St. Cyprian's, brought words of sympathy and promise of assistance.

The congregation was reverent. It sang well and altogether entered heartily into the spirit of the occasion.

The day of rejoicing was continued through the visit of the Bishop on May 9th, when he confirmed a class of thirteen, presented by the priest-in-charge, the Rev. Mr. Henderson.

In words that will long be remembered, and will also bear fruit, the Bishop explained and enforced the duty of loyalty, unity and sacrifice as necessary to the growth of the individual Christian and the upbuilding of the kingdom of the Master.

ST. JOHN THE DIVINE CAMPAIGN Plan to Raise \$100,000 to Erect Memorial to Bishop Ferguson in West Philadelphia

Endorsement by Bishop Rhinelander and the Standing Committee of the campaign inaugurated by the Church of St. John the Divine to raise a building fund of \$100,000 to erect a memorial to Bishop Samuel David Ferguson in West Philadelphia was received with applause when read by the Dean at a meeting of the West Philadelphia Convocation on Thursday, May 13th, in the Memorial Church of St. Paul, at Overbrook. Clergymen and laymen pledged their support to this movement to erect not only a memorial church to the first colored Bishop of the Episcopal Church but also a community centre which will cater to the needs of nearly 30,000 colored people.

The Rev. J. Da Costa Harewood and his congregation of nearly 200 persons have launched this enterprise. A lot at 57th and Pearl Streets, near Vine, has been bought, and a temporary chapel will be used during the summer. The congregation is unique among colored churches, as it has been self-supporting from its inception. It pays its clergyman an adequate salary and within the last three months has raised nearly \$2,000.

Minute Read by Mr. John Cadwalader at Christ Church, May 4, 1920

Before this convention enters upon the important work that it must accomplish let us pause and reflect upon what these sacred walls have meant to the generations that have gone and what they mean today.

Eighty years ago a former rector wrote: "There is no building in our city, and it may be doubted whether there is any in our country, around which so many hallowed associations cluster and which calls up so many time-honored and holy reminiscences as the venerable structure known as Christ Church."

A century and a half before those words were penned in 1695 a small number of devout churchmen sought the benefit of the clause in the charter granted to William Penn "that any preacher or preachers approved by the Bishop of London should be allowed to reside in the province whenever 20 inhabitants expressed a desire that such be sent." To Henry Compton, then Lord Bishop of London, we owe that clause, and its effect has indeed been far-reaching.

It was in this year that the land on which we now stand was conveyed to Joshua Carpenter in trust, and Gabriel Thomas, writing from Philadelphia in 1698, says: "The Church of England built a very fine church in this city in the year 1695." That Joshua Carpenter was a zealous churchman is shown by another deed to him and John Moore, trustees, in the year 1700, for the land on which Trinity Church at Oxford stands, for the "use and service of those of the Communion of our Holy Mother the Church of England and to no other use or uses whatsoever." The descendants of his brother, Samuel Carpenter, have been many who were worshippers in Christ Church, and include the present rector, Rev. Dr. Washburn.

The influence of Christ Church on the people of this province and its value can hardly be estimated.

After our Revolution there are many well-known reasons for this, but in the eighty years before 1776 the church represented nearly all that was broadening and enlarging to the minds of the people of Philadelphia. It is of interest to know that William Penn's treatment of the Indians, for which he has been so justly praised, he admitted to be due to Bishop Compton, for he wrote in 1683 from Philadelphia to the Lords of Plantation: "I have exactly followed the Bishop of London's counsel by buying and not taking away the natives' land, with whom I have settled a very kind correspondence."

Worthy and virtuous as the members of the Society of Friends were, and con-

tinue to be, their principles and restricted ideas were not adapted to the needs of the rapidly growing community engaged in many trades and occupations that have created our great Commonwealth.

The Swedes and Dutch had some ministers here, but the English had none. The Rev. Mr. Clayton, the first chaplain sent by Bishop Compton, served only a short time, but in 1700 the Bishop sent the Rev. Mr. Evans, who officiated for eighteen years. During that time he visited England, and, returning, brought as a gift from Queen Anne the silver vessels from which you have been spiritually fed this morning. The Church of England services soon attracted many, largely those who had separated from the Foxian Quakers, and who became members of the Church of England. Within two years over 500 attended the services. George Keith, the first master of the Friends' Public School, now known as the Penn Charter School, left the society, and at the age of 61 took orders in the Church of England and was sent back to this country by the Society for the Propagation of the Gospel in Foreign Parts. He and Bishop Compton have been considered as the two men to whom the church is most indebted and who should be remembered by all who study the history of our church in Pennsylvania.

Keith left a valuable journal, and in it he writes in 1702: "At Philadelphia they have prayers in the church not only on the Lord's days and other holy days but all Wednesdays and Fridays weekly, and the Sacrament of the Lord's Supper administered monthly, and the number of communicants considerable."

The rector in his Lenten appeal expresses what we must all feel, that "in this anniversary year we are under special bonds to reproduce the zeal for God, the personal devotion, the resourcefulness for service, which qualified the founders of the church in the colony to set forward the Kingdom in their generation."

It is not possible to even mention in any short space the many influences which this first cathedral church has brought to bear upon our diocese and the church throughout our country.

To William White, who for sixty-four years officiated here as rector or as assistant and as Bishop, and who in 1778 was the only Episcopal clergyman in the city, the church after its establishment as separated from the church in England, we owe practically everything, and this brief reference to what Christ Church embodies cannot omit him.

Sunday, February 4, 1787, when Will-

iam White was consecrated Bishop of the Diocese of Pennsylvania in the chapel at Lambeth Palace, was indeed a blessed day for our church and our people. I need not refer to what he, our first bishop, did to unite the congregations of the diocese and to create the general church in the United States. It is well known to you. But from the list in his own handwriting of the "twenty-six Bishops consecrated by me, William White," beginning with "1795, Sept. 14, Rev. Robert Smith, D. D.," and closing with "1835, Sept. 25, Rev. Jackson Kemper, D. D.," what his life accomplished may be imagined.

This minute is too long, yet it tells but little. Let us rejoice today that we meet here presided over by the successor of Bishop White, who so worthily fills his chair, and that we can send Philip Mercer Rhinelander and Thomas James Garland to Lambeth Palace to represent this diocese at the coming council.

We all, O God, thank Thee that we can quote the words of the prophet Isaiah and stand today in "our holy and beautiful house where our fathers praised Thee." The thunderbolt spared it in 1777, and it is not "burned up with fire."

Let us all enter upon the duties before us, refreshed by the thoughts and spiritual blessings we recognize that our heavenly Father has vouchsafed to us.

OPEN AIR MEETING, JUNE 10

On Thursday, June 10, the Church Social Workers of the Diocese will hold a meeting for prayer and conference in the open air, on the grounds of the James C. Smith Memorial Home, Oak-bourne, Pa. In the morning, the Rev. Dr. Richardson will conduct a Quiet Hour, and in the afternoon there will be a conference on "The Personal Religious Life of the Social Workers," led by Mrs. R. R. P. Bradford, of the Lighthouse. All Church Social Workers are invited to attend. Train leaves Broad street, 8.21 A. M.

NEW PRIEST-ASSISTANT

Father Jenkins Welcomed at Memorial Church of the Good Shepherd, Rosemont

The new priest-assistant at the Memorial Church of the Good Shepherd, Rosemont, the Rev. Bernard Jenkins, took up his duties in the parish on Sunday, May 16th. He came from Wisconsin, where he had carried on for several years a successful work as rector of Grace Church, Sheboygan, and taken an active part in the Diocese of Fond-du-Lac. A cordial welcome was given Father and Mrs. Jenkins. They will live at 15 North Warner Avenue.



Seamen's Church Institute

Building to be erected at Second and Walnut streets for sailors of the merchant marine and all seafaring men of this port. Ground obtained.

The institute is not a charity—it is a civic project. It provides a self-supporting hotel, a navigation school, auditorium, bank, recreation rooms, restaurant and chapel for sailors. It gives them a home when in port.

I agree to enroll as:

.... Founder membership	\$1000
.... Life membership	500
.... Guarantor (yearly)	100
.... Annual membership (yearly)	10
.... Contributor	
.... Subscriber "Crows Nest"	.50

Payment to be made before

Signed

Address

Check should be sent to Seamen's Church Institute, C. S. W. PACKARD, Treasurer, 517 Chestnut st., Phila.

Hon. president, Rt. Rev. Philip M. Rhinelander, D. D.; president, Alexander Van Rensselaer; secretary, Sydney P. Clark, 321 Chestnut street.

SEAMEN'S CHURCH INSTITUTE SECURES SITE AND INITIAL SUBSCRIPTIONS TO ITS BUILDING FUND

By resolution of the Board of Managers of the Seamen's Church Institute of Philadelphia, authorization has been given to take title to the property necessary for the first unit of construction at Second and Walnut Streets, Philadelphia. The larger part of this site is now occupied by the St. Alban's Hotel, which has had a very interesting history.

On the ground it now occupies stood the City Tavern, a famous hostelry erected in 1770. This gave place about 1852 to the St. Alban's Hotel, which was considered at that time a large and imposing structure. With the growth of the city this hotel was taken over as an adjunct to the administration of the city government and was occupied by offices connected therewith. But when the present City Hall was established the St. Alban's property once more became a hotel. It is said that the first Masonic ceremony held in the city of Philadelphia took place on the site of the St. Alban's Hotel and in the days of its flourishing many prominent people were among its patrons.

In taking over this property the Seamen's Church Institute will obtain the ideal location for its future work. A

temporary mortgage has been secured, which will be reduced by increasing the founder memberships, and the carrying charges have already been provided for the current year.

The first gift of one thousand dollars to place a seamen's room in the building has come in through the Tuesday Missionary Bible Class, this fund having been completed before Ascension Day. Mrs. Clarence H. Clark, 3rd, chairman of the committee in charge of the raising of this fund, deserves great credit for having accomplished it at such an early date.

Indicative of the widespread interest aroused in the building project the Ladies' Guild of the Church of the Incarnation has undertaken to raise one hundred dollars to furnish a seamen's bed room, and the Darby branch of the Navy League has already sent in its check for a like amount; also the Girls' Friendly Society has stated through one of its officers that it will undertake to furnish a certain number of rooms in the building.

There is no present intention to hold a drive or any intensified campaign, but the building project will be quietly and steadily kept before the people of the Church and all those interested in seamen's work throughout the city. Cordial offers of co-operation have come from many sources, one of the most pleasing of which was received from the head of the Floating Department of the Christian Endeavor Society of the city.

BE'S WORTH LIVING

(Dedicated to Laymen's Service Association.)

Be loving—Be faithful.

Be tender—Be true,

And render the service that to each is his due.

Be humble—Be courteous,

Be sincere—Be mild,

Be wise as a Solon,

Be meek as a child,

Be honest—Be truthful,

Be prayerful—Be pure,

Be reverent—Be Christ-like,

And you'll feel secure.

—H. Grayhurst, in the Layman's Voice, Washington, D. C.

Never lose an opportunity of seeing anything beautiful. . . . Welcome it in every face, every fair sky, every fair flower, and thank Him for it Who is the fountain of loveliness, and drink it simply and earnestly with all your eyes. It is a charmed draught, a cup of blessing. —Charles Kingsley.

Report of the Educational Secretary

Easter, 1919, to 1920

Subject for the year, "The Church's Mission to the Immigrant."

Textbook, "Neighbors." Watchword, "Reconciliation." Aim, "To see the multitude, to care, to know the means of reconciliation."

The Educational Secretary led the first class on this subject at the Church Conference at Wellesley, June, 1919. A class of 34 members from 14 Dioceses. For this Diocese, during Advent, 2 normal classes. Epiphany, 2 normal class, and a class at the Church Training and Deaconess House. In Lent, 1 normal class and 2 Diocesan classes; 1 session at Atlantic City, 4 Bible classes of 27 sessions each, at a girls' school, 1 Bible class at the University of Pennsylvania, of 10 sessions. At General Convention, on the Nation-Wide Campaign, a class of 4 sessions, with a membership of 75, from 40 dioceses; 1 class of 4 sessions for this Diocese, with a membership of 100, from which 46 persons went out to 100 places as speakers on the Nation-Wide Campaign. In all, 19 classes, with 693 persons, representing 40 Dioceses, persons of other communions and young women having no Church connection. At the close of this year's work I am still more firmly convinced of the value and practical results of the study-class method. In this I believe I am expressing the experience of leaders of parish classes.

From the normal classes, 34 leaders led classes touching 102 parishes. Total number reported in 90 classes, 1,939 persons.

From the Educational Department we have also sent out 125 speakers for parish meetings on various missionary subjects, and regularly supplied 4 parishes with speakers for their monthly Auxiliary meetings.

In 4 parishes the rectors led classes, using the textbook and Pennsylvania's assignments. Dr. Wm. H. Jeffreys reports 4 classes on personal religion, and the Rev. Mr. Gilbert one on the Survey, with 40 members; 11 new leaders were sent out this year.

Educational Day.—At the Diocesan Church of St. Mary classes and conferences were crowded. In the afternoon our little neighbors, Greeks, Italians, Poles and Jews, entertained us with songs and plays; then led us in national hymns and songs of praise.

The department has added to its officers a librarian, who provides lists of books for collateral reading, and secured some books for a lending library.

The Community Class has become a special feature of this year's work; held at 10 centres, representing from 3 to 17 parishes each; also classes for men and

women. The Guild Class of St. Paul's, Chestnut Hill, has extended its influence into the Diocesan Church of St. Mary and the Italian mission of l'Immanuelo, by sending its leader, Miss Douglas, for large classes of young men and women at these three centres.

As a result of the Mission Study classes the Church ministers four days a week at the Gyncean Hospital. On Fridays in Lent seven different women went with the message of meditation we had used in the study class.

Results.—140 leaders and speakers on the Church's mission; various Americanization meetings; the community class at the Service House, Bryn Mawr, reports a permanent class for the study of the Bible under the same leader, Mrs. Van Harlingen, the class to be divided into groups for investigation and work among foreigners in that community, to report to the Diocesan secretary. At St. David's, Radnor, it was agreed that the class should not disband, but continue weekly meetings for the study of the Gospel under the rector's charge. St. Stephen's, Philadelphia, formed a permanent committee to investigate housing conditions in connection with Americanization work. St. Thomas', White-marsh, reports great interest aroused in social service work in Ambler, among Italians. All Hallows', Wyncote, entertained the children of our foreign neighbors; 68 children in their national dress came to the party. Personal visits to foreigners were reported in various parishes. Delegates from classes have gone to worship with foreign congregations. A better understanding of the several branches of the Eastern Orthodox Church and a growing admiration and appreciation of them have resulted. The help of the intercessors and the value of the Corporate Communion were frequently reported. Volunteers have given specific time to work with our foreign neighbors, especially Mrs. Luderksen, who has given four days a week to work among the Italians in Richmond.

One hundred and ten subscriptions have been secured for the *Church and Synagogue Quarterly*.

Outside the Diocese.—Leaders trained in Pennsylvania classes have led in Massachusetts, Michigan, Delaware, Maryland, West Virginia and New Jersey. Five New Jersey women have attended our normal classes and led in nine towns in New Jersey. Pennsylvania study class material has been sent also to Texas and Arizona; 1,000 sets of Pennsylvania assignments, 8,000 in all, were printed, each with its message from our Bishop. The edition was entirely exhausted early in Lent; 860 textbooks were sold.

Closing Sessions, April 13th, 1920.—Reports were heard from Juvenors and Seniors. The Bryn Mawr Community Class being convinced that we must not forget what we have learned, but should have permanent relations with our foreign neighbors, Miss Miel, of St. Mary's, Wayne, made the following motion: That a permanent study-class committee be formed for the Diocesan work among Jews, Poles, Italians and Roumanians. This was unanimously carried. It is proposed that these committees report from time to time through the Educational Secretary to the Diocesan Committee, under which they will work. The Church's work among the Jews was presented by Mrs. Zacker. Among Poles by Deaconess Norris. Italians in the south of the city by Miss Hart, and in the north by Mrs. Luderksen. The gifts of the classes were received. The Bishop spoke to us on the word of reconciliation.

GIFTS

Through the Study Classes.....	\$1,421.14
Through the Alumnae.....	468.00
Goods sold for missionaries, in Educational Room	200.00
Totals	\$2,089.74

One leader writes: "I have never had such a Lent. It has been a perfect joy, and the wonder of it will never fade. I cannot tell you what the classes have meant to me personally, for that is the kind of thing which can never be written." The deeper experiences of the mission study class in Christian fellowship, in understanding, can never be written into a report; can only be expressed in a life. "Ye are My epistles, known and read of all men."

ADELINE AVERY PILSBRY,
Educational Secretary.

FOURTH ANNUAL REPORT OF THE BUSINESS SECRETARY OF THE EDUCATIONAL DEPARTMENT

May, 1919—May, 1920

Each year finds a wider field of work open to this department, both within and without the Diocese.

Orders are received from such distances as California, Alaska, the Philippines, Cuba, Canada, etc.

June, 1919, literature was sent to five summer conferences; in October to the convention of the Brotherhood of St. Andrew, and the General Convention at Detroit.

From October to Easter an average of 100 persons visit the room for information concerning the Diocese, the study classes, Auxiliary, missions and missionaries, to purchase books, pamphlets, leaflets, tracts, Church periodicals calen-

dars, churchly Christmas and Easter cards and articles from the mission fields.

Besides the two normal mission study classes a week, the room is used for meetings of the Executive Board of the Woman's Auxiliary and other committees.

Since May, 1919, several thousand letters have been written, mostly by hand. We are very grateful for those who have volunteered service, but we very much need a typewriter and a regular assistant.

The Church missionary calendar was prepared.

6,000 circulars sent out.

7,500 orders received and filled.

125 speakers supplied to parishes.

Sales for the year:

2,000 books.

2,000 pamphlets and leaflets.

8,000 Christmas and Easter cards.

1,000 miscellaneous articles for missions, etc.

156 subscriptions to Church periodicals.

215 separate Church periodicals.

1,000 sets of assignments.

600 class prayers.

125 Diocesan maps.

127 Church calendars (various kinds).

7,500 Church missionary calendars.

Cash received, May, 1919—May, 1920:
\$2,104.29 for books, calendars, periodicals, cards, etc.

200.00 for mission goods.

2,200.00 for Church missionary calendars.

\$4,504.29 cash received in department, with a profit of \$770.00
Used during the year
for current expenses. 350.00

Balance in bank. \$420.00

Value of stock on hand. 300.00

With sincere appreciation of the privilege of serving in this work,

Respectfully submitted,

MARY ELIZABETH AVERY.

SUNDAY SCHOOL PRESENTATION

The annual service of the Sunday schools of the Diocese for presentation of the Lenten offerings was held Sunday afternoon, April 25th, in the Church of the Holy Trinity. Bishop Rhinelanders presided. Addresses were made by the Rev. Floyd W. Tompkins, D. D., and the Rev. Llewellyn L. Caley, D. D. Mr. George W. Jacobs, diocesan treasurer, was present to receive the offerings. He announced over \$37,000 received and some \$9,000 more expected from belated offerings. The exact amount will be reported later.

The Rev. James M. Collins was nominated by the Standing Committee (April 30th, 1920) to the Corporators of the City Mission as a member of the present Board of Council, the present members of the board being renominated.

The Foreign Committee of the Woman's Auxiliary, Pennsylvania

The regular monthly meeting of the Foreign Committee was held May 17th, with Mrs. Knorr in the chair. After the opening of the meeting, Mrs. Charles Pancoast spoke of the serious situation of the Rev. and Mrs. Ancell's work in Yangchow, China. She told the committee that both Mr. and Mrs. Ancell were returning to China very depressed and disappointed on their furlough at home, because there has been practically no response to the extraordinary opportunities presented by them to our Church in our work at Yangchow, which they are "carrying on" for us. Influential Chinese men in large cities near Yangchow (where there are no missionaries) are asking Mr. Ancell to establish our Church in their midst. Alas! only one man has volunteered for the work, and as the Ancells have only one American out there to assist them (who has carried on the work alone in their absence and has physically nearly broken down from the strain), this volunteer will have to work in Yangchow. Owing to this situation, the Ancells are shortening their holiday at home by three months, and are returning very soon. No wonder they are going back greatly disappointed, as our Church here at home has listened with unheeding ears to God's call to her, through these Chinese leaders to "come over and help," and so is failing to meet these God-given great opportunities now open to her there. Mrs. Pancoast told the committee that as Mr. and Mrs. Ancell are so short-handed with workers, they say it would be the greatest possible help to our work there if they had a motor boat, and could themselves visit these other cities. She had \$500 in hand for this boat, and it would cost \$3000. Mrs. William Haines then made the following resolution: "That our Committee raise the \$2500 still needed to buy the boat, and that we give it to the work as a thank-offering for Mrs. Knorr's wonderful twenty-two years leadership, and that as she objects to the boat being called by her name, we shall ask to have it called 'The Blessing,' as this name is so typical of what she has been to us, and will always remind us of our beloved president (now retiring)." Later in the morning this resolution was unanimously accepted by the Committee, and \$1335 pledged, making the total in hand and promised \$1835 toward the \$3000 needed.

Mrs. Lane gave a most interesting account of Dr. Grey's late trip to Mexico, where he reports the situation of our work as very hopeful. The Hooker School for Girls, he says, is an institution our Church can be proud of. A new addition will be completed this June, giv-

ing room for fifty girls, but we ought to have room for one hundred. At Nopala (where there is a wonderful field for work to relieve physical suffering) is our little hospital, where Dr. Macy and his assistant nurse, Miss Chagoyan, are giving their all in an efficient splendid service of loving ministry. But the needs are many and pressing, for the hospital has no bathroom; its roof is in a bad condition, etc., and for needs, such as a child's special shoe after an operation for club foot, Dr. Macy has no money.

Rev. P. K. Goto, our speaker for the meeting, told us of the "Victory of Christianity," in Japan. Fifty years ago, Buddhism, which was the only influential religion in Japan, today, to keep her hold on the people, has to imitate and adopt Christian methods. It is a desperate effort, and even so, she is losing her hold, and ninety per cent. of the young men of Japan are atheists or agnostics. Mr. Goto then told the story of his own life. Brought up in a Buddhist family, he was dissatisfied with its fundamental motive, "Oh, to be nothing, nothing," and its immoral priesthood, and he became an atheist. Unhappy, a great unfulfilled longing in his heart, he finally joined a Bible class and searched the Scriptures, but he did not understand them; the names were all difficult, and he felt it was "no good" for him. Reading a sermon on the text, "There was no room for them in the inn," in which the human heart was likened to this, Mr. Goto said: "He found no room in his heart for the living God, and knew for this reason he was unhappy." Praying for three hours one night, he did not feel anything, but he believed Christ would some day come into his heart, and the next morning he felt God speaking to him through the Bible. Still unsatisfied, one day he opened the prayer book and read in our creed: "Who for us men and for our salvation came down from heaven;" the contrast of this with the Buddhist religion, of a loving God coming down to earth for his salvation, satisfied his heart and gave him the peace he had so long sought." Then came the thought, that believing he must preach the doctrine to his people. Afraid at first to tell his father, the time came when he had to, and his father not only treated him cruelly physically, but, according to Buddhist doctrine, disinherited him for seven generations, and he was driven from home, penniless. The dean of our seminary helped him financially, and now for thirteen years since his graduation he has been working in a forsaken overcrowded section of Tokyo. Opening a

kindergarten as the best way to reach the poor, he told many touching stories of the conversion of whole families through the little children, who had there learned to love Christ Jesus. The story of the younger brother's conversion through the beautiful Christian life he found in Mr. Goto's own home, when he came to Tokyo to study to become a Buddhist priest as an offset to what he considered Mr. Goto's disloyalty to his father in becoming a Christian, was a very touching example of the many won to Christ through Mr. Goto's own Christian life. This brother is now also a priest of our Church, and has had great power through all Japan, winning hundreds of converts to Christianity. Mr. Goto's work has grown until he now has one of the largest congregations in Tokyo. As they are all very poor, he has no church building, and he made an earnest appeal for our help, stating \$20,000 was necessary for land and building. Some of his people give one-third of their income for the support of his work; all carried on in the past in overcrowded kindergarten building. In the midst of large factories he spoke of the great work he could carry on amongst the factory-workers if he could have a helper. Appealing to Bishop McKim for a helper, the Bishop said he had no money to pay such a helper. At the end of his talk, Mrs. Wright at once rose, and impressed, as was the whole Committee, by the fact that we had been listening to the story of a conversion as vivid as any in the time of the early Church, made the following resolution: Being much touched by and interested in Mr. Goto's talk and work, and this being our last meeting until the autumn, we will pledge ourselves to then raise as much as we possibly can for "God's Love Church," Tokyo. The names of the officers for the ensuing year were then presented by Miss Ellen Morris, chairman of the nominating committee, and were accepted by the floor, who requested the secretary to cast the ballot. The following were appointed: Mrs. George Knorr, honorary president; Mrs. Charles Pancoast, president; Mrs. George Pepper and Mrs. Charles Biddle, vice-presidents; Miss Anne Hubbard and Mrs. William Hewson, secretaries; and Miss Mary Blakiston and Miss Anna Randolph, treasurers.

Miss Schott then rose and gave our outgoing president, Mrs. Knorr, the most exquisite and beautiful tribute from her very heart, which was adopted as a resolution by a rising vote of the whole committee.

Mrs. Samuel then voiced the feeling of the Committee by saying what a great help and inspiration the minutes of our retiring assistant secretary, Mrs. William Haines, had been.

The Foreign Committee will greatly

miss their officers who have resigned, but loyally welcome those who are taking their positions.

ANNE M. HUBBARD,
Secretary.

THE DIOCESAN COMMITTEE

The real point of the Diocesan meeting May 5th was summer work, spelled with capitals. It was plain that the old habit of going off duty June 1st and straggling back October 1st is no longer a popular point of view. The million or so human beings who stay in town from June to September, whatever the thermometer registers, and who need religion in one of its many healing forms, from prayer and praise to playgrounds, were given eager and generous consideration by the speakers and delegates.

The needs of St. John's Settlement of the Country Centre Mission and of the summer house of the Church of the Crucifixion were poignantly and vividly set forth. There were reminders, too, of the Church Farm School for Boys and of the summer needs of the City Mission, with the result that over \$1,600 was handed to the treasurer in sums varying from \$1 to \$750 by the representatives of the parishes for summer work in the Diocese.

As all this money passes through the executive treasury of the Diocese and is credited to the various parishes, it goes to swell the parish quotas as well as help the missions designated.

The most notable gift was a check from the Mission Study Classes through Mrs. Pilsbry.

The quiet day in a garden, which is the committee's consecration service for work for the next twelve months, con-

ducted by the Bishop in the beautiful gardens of Mr. and Mrs. Franklin McFadden, between 11 and 4 on Thursday, the 27th, is to take the place of the June Diocesan meeting, which is generally held in the country. The Bishop's departure for England early in June made the earlier date a necessity.

The committee will meet at another out-of-door festa in September, when it holds its annual picnic out at the Farm School.

The sale of pencils during the summer to establish work rooms on a sound money basis was gone into with zest at the suggestion of Mrs. Martin, and the advisability of a great Diocesan church bazaar was discussed with vigor. Some were against it, but so many were for it that it looks as though a great fair in the autumn would be the first big enthusiasm of the winter season.

In the deepest night of sorrow God gives us so much to be thankful for that we need never cease our singing. With all our wisdom and foresight, we can take a lesson in gladness and gratitude from the happy bird that sings all night as if the day were not long enough to tell its joy.—S. T. Coleridge.

Summer has its own temptations, when we need the help of Christ and His Church. The devil never takes a holiday.—*Parish Register, Church of the Covenant.*

No man can tell whether he is rich or poor by turning to his ledger. It is the soul that makes a man rich. He is rich or poor according to what he is, not according to what he has.—Henry Ward Beecher.

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and a Storage Department for Trunks and Packages

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Lends Money on Approved Collateral Security

WE SHALL BE GLAD TO SERVE YOU

In Memoriam



For all the saints, who from their labors rest,
Who Thee by faith before the world confessed.
Thy Name, O Jesu, be forever blest.
Alleluia.

Andrew Duff Heffern

At a regular meeting of the faculty of the Divinity School, held May 12th, 1920, the following minute was adopted:

The faculty of the Divinity School desire to record their feeling of personal grief and of the inexpressible loss to the school in the death of Professor Andrew Duff Heffern. It has been a source of pride that for twenty years he has given distinction to our teaching staff, and that we have been able to claim him as one of the eminent products of our own institution.

He was of a type that seems unfortunately to be passing away. It is one of the lamented features of our present problems in recruiting the ministry that we are breeding so few thinkers and scholars. Dr. Heffern had the instincts and equipment of both. He came to his preparation with rare endowments, which were evinced by his easy priority and success in his undergraduate career. His training was exceptionally broad and complete, combining the best of this country and of Germany. His first devotion was to the pastorate and the pulpit, and his work in these was honored by a multitude of friendships, and by a homiletic faculty characterized by ability in exposition and by a delicate sense of literary form. But, in contrast to so many parish priests, he maintained from the beginning the life of the student, with a fresh zest quite apart from the scholastic opportunity to which he looked forward. It has been a great privilege to us and to the Church at large that his singular competency was early discerned, and that he was set apart to his true vocation.

As an instructor he was widely comprehensive in his acquaintance with the literature of his department of New Testament interpretation. It is not too much to say that he became a master in his special field, as he was accurate and painstaking in presenting the results of his unwearied studies. He was, however, no mere specialist, and hence was farthest removed from being a pedant. His catholic interest in all the movements of thought was shown by his familiarity with many odd and curious subjects, and particularly such as belonged to a generous culture, and yet contributed to a rich treatment of his own work. His unusual accumulations and his marvelous memory make us regret that his modesty inhibited him from making more public use of his varied learning.



THE LATE REV. ANDREW DUFF HEFFERN, D.D.
February 24, 1856—May 2, 1920

Nevertheless, his treasures of mind and heart were always at the service of his pupils. He was naturally conservative, but was cordially hospitable to the results of the scholarship of his time. He was a stimulating teacher, and the best of his students looked up to him, and resorted to him in later life for guidance in their reading. His extensive correspondence with so many graduates reveals him as their wise counsellor and faithful friend. We also of the faculty recall how ready he was, in his social contact with us, to give of his

time and talents for the advancement of the interests of the school which he loved. His business experience and ability were manifested in his office as bursar, which he filled with marked efficiency for many years.

For perhaps two years he had foreseen the approaching close of his service. Reticent and uncomplaining, cheerful under an increasing handicap of pain, he was eager to complete his task and leave every detail finished for his successor. His temperamental reserve made it difficult for him to speak much

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of the intimate experiences of the Christian life. But we were all sensible of its reality, and we felt that he was himself a fine apologetic. He helped us to believe in moral values and in their immortality; so much intellectual and spiritual force was worth survival. Thus he was an inspiration to his colleagues and his pupils; whatsoever things are good and true became through him more real and animating. He has left us a memory of consecrated abilities, of humble discipleship, of high devotion to duty in its loftiest and its humblest forms. A profound scholar, an acute thinker, a noble gentleman, a loyal and manly Christian.

We desire to testify to our common sorrow by this appreciation, inadequate as it is. And we request the Secretary to transmit our action to Dr. Heffern's family, with an expression of our unfeigned sympathy in their bereavement.

Andrew Duff Heffern was born in Philadelphia February 24th, 1856, son of Andrew Duff Heffern and Elizabeth (Smith) Heffern. He was graduated at the Philadelphia High School in 1871, entered Amherst College in 1874, leaving there at the end of his sophomore year to enter Harvard, where he was graduated in 1878 with the degree of A.B. He entered the Philadelphia Divinity School the same year, but left at the end of the academic year to pursue studies in Germany. He spent the academic year of 1879-80 mainly at the University of Berlin, and returned to complete his course at the Divinity School, where he was graduated in June, 1881. He was ordered deacon in the same month by Bishop Stevens, and began his active ministry in July of that year as rector of St. Mary's Church, Hillsboro, Ohio. He was advanced to the priesthood by Bishop Peterkin in February, 1882, and in April of that year became rector of Trinity Church, Southwark, Philadelphia, and remained there until October, 1889. The following year he spent as associate rector of Trinity Church, San Francisco, Calif. Then for one year he was in charge of St. Paul's Church, Cincinnati, Ohio, and was called from there to become rector of the Church of the Good Shepherd, Pittsburgh, Pa. He remained here until he accepted his election as professor in the Divinity School, in July, 1900.

He was deputy to the General Convention from Pittsburgh in 1892, and an examining chaplain in that Diocese. He also served in a like capacity in this Diocese from 1910 until his death. Dr. Heffern taught at the Church Training and Deaconess House for thirteen years—1903-1915, inclusive.

He received the honorary degree of D.D. from the Western University (now University of Pittsburgh) in 1904. He

was Bohlen lecturer in 1915, and at the time of his death his lectures, entitled "Apologetic and Polemic in the New Testament," were prepared for the press. He was a member of the Oriental Society and the Society of Biblical Literature and Exegesis. He was a member of Lodge No. 432, F. and A. M.

He married in 1889 Louisa F. Wagner. Dr. and Mrs. Heffern had two daughters; the older, Anna C., is the wife of the Rev. N. B. Groton, rector of St. Thomas' Church, Whitemarsh. The younger lives with her mother.

Examining Chaplain's Tribute

Dr. Andrew Duff Heffern's memorial will be told in the lives and work of those who came in contact with him. The Diocese of Pennsylvania has lost a splendid teacher, preacher and missionary. In his chosen study he was as thoroughly informed as a scholar could be, and with painstaking care he strove to make the ancient words appear clear in the light of the teachings that are for all times. As a preacher he loved the Gospel story, and his knowledge and study in it made him a master of its meaning and beauty. As a missionary he has done a piece of immortal work by instilling into the minds of the students the same zeal for truth and exactness which he, himself, had. He felt that none could do justice to the cause of Christ who was misinformed, or only partly informed, and the calibre of the minds and of the work done by those who were his scholars will tell his worth.

The Examining Chaplains who assisted him, and were his colleagues in the difficult task of determining the fitness of the candidates for Holy Orders, will carry with them a memory of a just and merciful examiner. We knew him by his methods. Time and again he carried the faltering candidates past the hard places, with a patience for those who found it hard, and a pride in those who were quick and ready. To sit with him was an inspiration, and in all the years of his activity in the Diocese of Pennsylvania, he was first to be in his place, first to volunteer for extra service, first to plead for leniency or to discern merit.

We have lost a faithful member of the Board of Chaplains, the Diocese has lost a leader, and the students have lost a friend. May what he has done and what he has taught and how he has lived be an inspiration to all who knew him and a blessed memory to the Church militant forever!

GEORGE J. WALENTA,
WILLIAM C. RODGERS,
Committee.

Mrs. Elizabeth Flower Morris

Entered into rest, on April 1st, at her home, Villanova, Elizabeth Flower Morris, wife of the late Frederick Wistar Morris.

The loss of this generous and loving woman will be felt far and near, and especially in her own parish, the Church of the Redeemer, Bryn Mawr.

Since girlhood she had the keenest interest in foreign missions and was a foremost worker in the women's united offering.

Her sympathy and loving generosity were shown through her work for the Shut-In Society, and all charitable appeals which came to her met with a prompt response.

We have lost this loving human friendship, but have gained through her a closer and more blessed friendship in the communion of saints.

Eternal rest grant unto her, O Lord, and may light perpetual shine upon her.

William Supplee Lloyd

At a special meeting of the vestry of St. Peter's Church, Germantown, held on May 9th, 1920, the following minute was unanimously adopted:

WHEREAS it has pleased Almighty God in His wise providence to remove from the scene of his earthly labors our friend and colleague, William Supplee Lloyd; be it

RESOLVED, That we tender to Mr. Lloyd's family our deep sympathy in this their great bereavement, and do hereby record our appreciation of his many noble qualities.

A man of generous impulses and winning personality, and a faithful, zealous and efficient worker for God and man, he will be greatly missed in many spheres of usefulness in which his earnestness and devotion made him an important factor.

To the Church, which he loved so well, he was most loyal and helpful, and to its advancement he gave freely of his thought, his time and his means.

RESOLVED, That a copy of this minute, signed by the rector and wardens of the parish, and attested by the secretary, be sent to Mrs. Lloyd, and that the same be published in the *Churchman* and the *Church News* and *St. Peter's Church Calendar*.

STEWART P. KEELING,
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My dear Mr. Bennett:

It is imperative that all copy for the Church News be in the hands of the publisher by the 20th of each month. This condition is due to the shortage of labor; also due to the desire of the publishing house to have the Church News in the hands of the subscribers by the first of each month.

Please publish this in the Church News and call the attention of all contributors to the necessity of having copy ready by the 20th of each month.

Very truly yours,

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CAPTAIN WM. G. RANDLE'S BIRTHDAY

On April 24, Captain William George Randle, rector's warden of St. Paul's Church, passed his 82d birthday. We wish him many happy returns of the day. We thank God for the inspiration of his wonderful exemplification of Christian manhood. Every inch a man, he is every inch a Christian.—From St. Paul's Bell, Chester.

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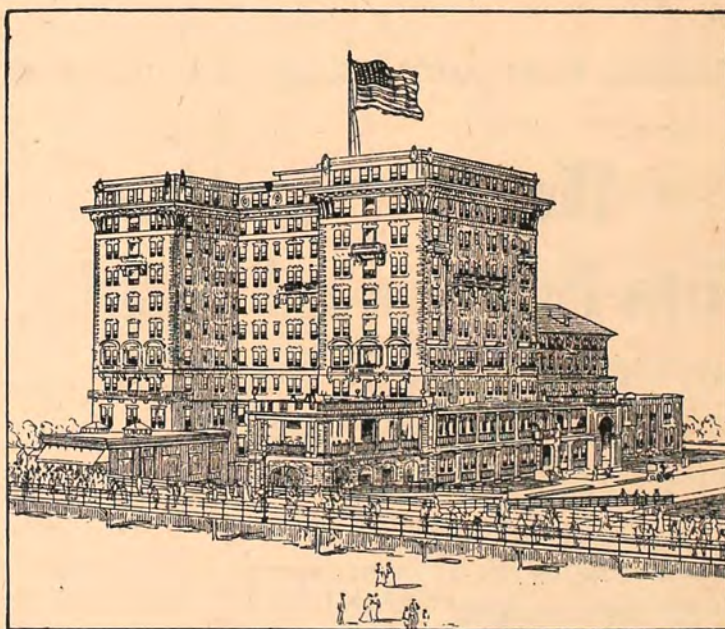
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